

Archaeologia Cambrensis,
A
RECORD OF THE ANTIQUITIES
OF
WALES AND ITS MARCHES,
AND THE
Journal of the Cambrian Archaeological
Association.



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IN sending forth to the world this first number of the *Archæologia Cambrensis*, we are desirous of making known to our numerous antiquarian friends and correspondents the deep sense we entertain of their spontaneous kindness, and, we may add, of the enthusiastic feeling with which they have participated in our arduous undertaking. We hope that we have struck a chord in the hearts of Welsh antiquaries that will resound not harshly in the ears of the Welsh public; and that, by describing and illustrating the antiquities of our dear native land, we shall meet with the lasting support and sympathy of all, who love those venerable and delightful associations connected with the very name of Wales. The many acts of courtesy which we have received from gentlemen, whom we have the honour of knowing only by name, are evidences of the interest with which the study of antiquities is pursued by all men of intelligent and cultivated minds; and they are to us auguries of good for the future. When several of our contributors, both of papers and drawings, have preferred that we should publish them anonymously, it would be invidious to thank any by name: — one general expression of gratitude must suffice. With regard, however, to a most valuable feature of our work, its illustrations, we cannot remain silent; and on this head we are bound to offer our warmest thanks to H. Shaw, Esq., for his great kindness and care in superintending the execution of the plates and illustrations in this number: — to J. E. Grogan, Esq., for his beautiful and highly picturesque drawing of the west front of Valle Crucis Abbey: — to Thomas Willement, Esq., for a mark of friendship in presenting us with the drawing of the arms of Wales on our

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THE EDITORS.

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NO. II. WILL BE PUBLISHED ON THE FIRST OF APRIL.

ON THE STUDY AND PRESERVATION OF NATIONAL ANTIQUITIES.

ONE of the most honourable characteristics of the times in which we live is, that, concurrently with a spirit of invention and progress, there has arisen amongst us, and there flourishes, a deep and warm feeling of veneration for whatever was good and beautiful in former days, as well as a desire to examine into, and to study, the works of past ages. After many aberrations of taste, we seem to have arrived at the conviction that a thing is not to be considered suitable and good merely because it is new, but that our forefathers were able to produce works of skill and art no way inferior to our own, and often far superior to them. For a considerable period the civilized world appears to have thought that taste—that mysterious sense of the beautiful which all men have implanted in their bosoms, in a greater or smaller degree—was always improving; and that the laws of fitness and of beauty could at any time be changed for the better. This idea, which can be traced in its action during the last three centuries at least, was fostered by the incontestable progress made in mechanical skill and scientific discovery throughout the same period. Men saw that knowledge was begetting knowledge; and they argued, not altogether wrongly, that taste could engender taste. Had they acted as logically in an æsthetical as they did in a practical point of view, they would have done well, and taste might indeed have advanced, instead of retrograding; but they set out on an erroneous principle—that of despising all that was old merely on account of its age—and yet they committed the greater solecism of trying to base their standard of beauty on the effete and defunct systems of classical antiquity.

The revulsion of taste and opinion that occurred amongst most European nations in the sixteenth century, to whatever causes, primary or secondary, it may be ascribed, certainly tended to take men back along the road they had been travelling, rather than to advance them on it. Architecture declined immediately, and is still pining under the shock it then received; painting flourished awhile, then declined, and only of late has begun to revive; sculpture followed the

same fate; though both these tender arts, strange to say, suffered less than their more robust sister; music, too, felt the fatal influence, but, as being, probably, more intimately connected than the other fine arts with the psychological constitution of man, it began to revive sooner than the rest. The comparatively darkest age for the fine arts, of any since the tenth century, was the eighteenth: and when we look back at the condition in which these arts were one hundred years ago, especially in our own country, we feel perplexed to account satisfactorily for their rapid revival, and their promising condition, which we are allowed to witness at the present day.

Many causes, into which we have not the ability to penetrate, have conduced to this effect: a more wholesome condition of religious and political feeling—(for men are not quite satisfied with the result of their operations in Church and State during the last three hundred years; very few find themselves happier and better than their forefathers;)—a more extended acquaintance with the *real* history of the early and middle ages—(for every day proves to us more vividly that nine-tenths of our currently received histories ought to be re-written, would we have them consonant to truth;)—a return to a purer perception of the eternal harmony and beauty of the Almighty's works, caused by a more extended knowledge of them, and a more diligent searching after their marvellous developements;—these, and other circumstances of a related nature, have opened men's eyes, have made them wiser and humbler than they were, have shewn to them how far from truth and beauty their notions had been removed, and have led them to the careful study of national antiquities, as that first step in history which can alone lead to a knowledge of the hidden springs of national happiness.

Our fathers pulled down the churches and castles of their ancestors, because, forsooth, they were not sufficiently conformable to their own degenerate and distorted taste:—we, their sons, are now painfully rebuilding and restoring them. They condescended to judge a thing worthy of preservation if it savoured of Greek or Roman times, because their own system of æsthetics was founded on a puny and bastard imitation of Greek and Roman art; but for all that intervened between the fall of the Roman empire (when the arts of the

ancient world fell, like its religion and its ethics, never to rise again) and their own days, they professed the most supreme contempt, and could find no sympathy. We, on the contrary, can now perceive how much more magnificent is a feudal castle than a modern palace,—how superior, in all attributes of dignity and stateliness, is an ancient manor house to a modern villa,—how intrinsically better is one of the burgher houses of the fifteenth century to the tawdry shop or gin-palace of the nineteenth.

Fifty years ago it was supposed that typographical and pictorial skill had reached their *ne plus ultra* in the embellishment of literature; but we now find out that for taste and beauty we must recur to the illuminated MSS. of many centuries back. Our fathers adorned their sideboards with plate of meagre and unmeaning design, void of all traces of the least sentiment of art; but the goldsmiths of the present day search anxiously for the designs of their predecessors of the middle ages, or look for patterns even to the Arabian artificers of mediæval Spain. In a word, we now look to antiquity for the rekindling of that flame which led our progenitors onward in a path of sure and sound progress; and by combining the knowledge we have thus recovered with the knowledge we derive from our indubitable advance in natural science, we seem to be doing much towards redeeming the errors of former days, and towards stopping that headlong torrent of selfishness and arrogance which has threatened, and perhaps still threatens, to destroy the good features of our national character.

What is it, we may ask, that attaches the affections of the human mind so strongly to things and localities? In the uncultivated breast it may be the sensual pleasures of the fleeting moment; but in the heart of the generous and cultivated man it is the thought of the great and good deeds, the joys and woes, of others, associated with particular objects and spots. The idea, however, of another's actions implies, almost necessarily, a recollection of the past; and he who can trace the welfare he now enjoys to the past kindness of others, he who honours his father and his mother, and can participate in their recollections of pleasure or of pain, will carry his thoughts still farther back, and will plunge into the dim mist which veils the face of antiquity. He who truly loves his country, and understands its history, must venerate

the records of that history, whether they be in parchment, in brass, in stone, or in plain turf. He who can associate any feeling of self-congratulation with the deeds of the great men of former days, will respect the things that they respected, and will not lightly regard what they loved. Such a man must be an antiquarian, or at least no rash contemner of antiquity: he will discriminate between what was good and what was bad in former times; but he will cherish and preserve whatever can illustrate the annals of past ages. A good member of the state, of kind and humble heart, be his intellectual powers brilliant, his faculties of invention and discovery intense, as they may, must not be a destroyer nor a despiser of his country's monuments. Whether public or private, all records of the past must have a certain value in his eyes; they are all part and parcel of the great national self; they are all indications of peculiar conditions of the general or the individual mind; every thing that is old has in it a certain intrinsic value, independent of its nature and purpose;—the artist, the poet, the historian, the philosopher, should neglect none of these.

While the antiquities of our own country naturally hold the first place in our affections, and demand our first study as well as our most solicitous preservation, we should not forget that other nations have also each their peculiar remains, equally dear, equally valuable to them, as ours are to ourselves; and that, as members of the great human family, as brethren in the same noble cause of general civilization, we cannot be indifferent to the study and the preservation of antiquities wherever found. If we deprecate vandalism at home, we should discountenance it also abroad, and we should hold out the right hand of fellowship to all, who, in any nation whatsoever, are labouring in that surest method of instructing and improving their compatriots, the investigating, and the interpreting, national monuments. Add to which, that the antiquities of one country nearly always illustrate and explain those of another—at all events in portions of the globe inhabited by related divisions of our common race; and that, as the history of any single country cannot be well understood without some knowledge being acquired of that of neighbouring states, so the accomplished antiquary must not expect to make up his budget of knowledge, without collecting many of its stores from the treasury

of other nations. His task is indeed laborious, and time and leisure sufficient for its performance are rarely accorded to any one; still every man is bound to labour in his own little way, each for the same end; and would we make our individual efforts profitable to the common cause, we should associate ourselves together, allot our particular labours to each other, according to our several inclinations and capabilities; and, as industrious bees, bring home the sweets of our operations and our excursions, to be elaborated and distributed for the good of the whole community.

It is not enough, however, that a man be possessed with even the most profound respect for his country's monuments, nor with the most ardent desire for their investigation;—this would indeed lay the foundation of his antiquarian character, and would furnish him with the *animus*, without which nothing good of this kind can be effected. He must not only be fond of studying and preserving objects of antiquity, but he must also know *how* rightly to do so. No one, in fact, must expect to do much towards the real elucidation of ancient things without long previous study—long practice—and great patience. It has been for want of qualities such as these that too many amateur-antiquarians have been led to theorize instead of to observe, and, having amused the world with their speculations rather than their discoveries, have sometimes brought their own well intended labours into contempt. Just as, in the scientific world, there are no more useless labourers than those who build up theories of fancy instead of theories of proof, and who attempt to cosmogonize when they should content themselves with observing; so in antiquarian matters, he who allows his imagination to run too far ahead of his facts, and plunges into generalizations without documents or monuments to support them, stands not only in his own light, but also in that of others, and hinders, instead of forwarding the general work. On the other hand, the antiquarian, who limits his enquiries too much to any one particular class of objects, is always in danger of allowing them to usurp a more important place in his estimation than they are perhaps entitled to. Not but that to make real progress in antiquarian study, and especially to be a really useful member of an antiquarian body, a man cannot do better than work hard and long at some definite division of the subject; still it must not be forgotten that the village

antiquarian is as real a character as the village politician, and that one-sidedness is a quality only too liable to implant itself in his mind. Hence the value of those public societies now established in most European countries for the study and preservation of national antiquities: they seem to correct the tendency complained of, and they bind into one useful and harmonious bundle the various and often ill assorted sticks which each member picks up. We cannot, as British antiquaries, complain of the lack of such societies in our own state; and though we have unfortunately seen that archaeologists, like other classes of men, have their petty rivalries, and can quarrel about straws when other pretexts are wanting; and though our government, in the over-abundance of its abnegating spirit, still refuses to follow the example of every other enlightened government in the civilized portion of the world, and does nothing officially for the general preservation of national monuments; yet we may hope for better times. From the spirit, indeed, that now animates the upper classes, we are inclined to augur well for the advancement of the cause we advocate, and even fancy that we can dimly foresee the day when the needless and wanton destruction, or mutilation, of any ancient monument shall be considered as a public offence, and shall be repressed by public authority. For, what right has any single person to do violence to the feelings of all the best amongst his fellow countrymen, and, for the sake of gratifying his own passing fancy, rashly injure or destroy that which all others look upon with a certain kind of affection? It makes no difference whether the venerable object be his own, or public property: the associations of the past belong to the nation, their maintenance affects the commonwealth; every man is more or less directly interested in the due preservation of every thing, small or great, that confers historical dignity and interest upon his native country. Did men but reflect how valuable an ingredient of national character is the spirit—we will not say of blind and indiscriminate—but of intelligent and reflecting veneration for what has constituted the pride and glory of other times; and how indispensably necessary for the due education of the public mind is that great and well furnished museum of history, which a country, rich in historical objects and monuments, constitutes of itself,—they would hesitate ere they allowed a single stone to be thoughtlessly displaced from any

moss-grown tower or ancient fane. They would neither plough up the encampments of their rude ancestors, nor destroy their cairns and tombs to make walls, or to mend roads withal; their simple time-hallowed churches and oratories would not be quickly changed for buildings characterized only by the want of architectural knowledge, and by the absence of all that can inspire devotion. The lords of frowning castles would no longer dismantle them for the sake of their lead and stone and timber; nor would the owners of ancient civic mansions—though boasting of no higher ornament than sculptured timber and trimly plastered panels—pull them down for the sake of building in their stead brick and cast iron shops, that will crumble about their tenants' ears long before the century is closed. Manuscripts would no more be sold to the bookbinder, to serve as braces for his volumes; nor would illuminated pages be defaced, in order that their spoils might grace some fair lady's album. Old family plate would be preserved, not sent to the silversmith's to be melted into more fashionable forms:—men would, in fact, learn to revere their ancestors, and would pay some little regard to their memory. And at the same time, if this good spirit of reverence prevailed, men would not be betrayed into those aberrations of taste which have led too many of our contemporaries into sham imitations of the style of the olden time, and to make a kind of masquerade of their houses and their furniture, equally unsuited to their social position and to the requirements of the days in which they live. For, let it be understood, we do not go to the absurd length of contending that *all* old things are to be *imitated*,—we argue only that they should be *respected*. Were it otherwise, we should be libelling that glorious order of things which our all-good Creator has placed us amidst, and of which one of the most obvious laws is that of perpetual renovation and decay. To every age its own characteristics growing out of its own peculiar constitutions; but to each its own due respect:—and let not the men of one epoch of this world's existence presume to obliterate the traces of an antecedent æra, lest they be accused, by those that come after, of overweening self-conceit, and an undue estimation of their own temporary importance. Time's scythe mows quickly and surely enough; let not man lend his hand to aid in the work of destruction.

Any person not practically acquainted with the subject

would say, that, to caution the public against the mutilation and destruction of works of antiquity, is, at the present day, a superfluous labour. We cannot agree with such an opinion; we have witnessed, and we almost daily hear of, such unaccountable injuries inflicted on old remains of every kind, that we feel confident of much warning being still necessary, ere the public can become generally aware of the damage their national and individual property is constantly sustaining. There are many classes of destroyers: — needy or tasteless owners of property are in the first class, — those who, for want of funds to repair an ancient building, allow it to fall into ruin, — or who, from a change of fancy, sell it or pull it down, and erect some gew-gaw in its stead. Government and municipal corporations constitute a second category, — and one of a more hopeless description than the first; for family pride and private honour may act upon individuals, whereas an abstraction of the law — a mere ideal embodying of persons into a corporate society — is as pitiless and ruthless a monster as any that the antiquary has to deal with. The third, and most obnoxious, because the most selfish and most impudently clamorous, class is that of public companies, whether for railroads, canals, or any other similar works. Only let a certain number of private speculators obtain, by any means more or less pure, the easy sanction of the legislature to their projects, forthwith they arm themselves with the whole authority of the empire, as conveyed by an act of parliament, — and then woe to any relic of antiquity that may stand in their way! What care they for the monuments of the country? The object of their devotion is money. What are stones and turfen mounds compared with this? What are private, what are local, or even national feelings? We may truly congratulate ourselves that our great national monuments have not suffered more than they have done by this class of legalized depredators.

There is, however, a fourth class of Vandals more honest in their intentions, but not less fatally destructive than the other three: — we allude to the beautifiers, the repairers, the restorers, the new-builders, and all that category of well meaning, yet oft-times misled, individuals. Let a worthy churchwarden conceive the idea of immortalizing his year of office by “doing up” the parish church; let the new mayor of some petty borough take it into his head that the town

wants improving; let a stirring busy builder and contractor think that it would improve his practice, could he get half a dozen new churches, and a mansion or two, to build; and presently shall be seen such a metamorphosis in the archaeological features of any district, that its quondam friends shall recognize it no more. Look at our cathedrals—look at most of the residences of our nobles—look at the topography of our corporate towns, and see whether injudicious friends have not done their full proportion of mischief to the monuments of the land.

The antiquary, therefore, has two kinds of enemies to combat, open foes and false friends; but the only plan of doing good battle against them is by endeavouring to spread a knowledge of, as well as a taste for, antiquities, as widely as possible. The first and most obvious way for effecting this is the establishing of local societies, for the examining and the guarding of local antiquities. There are few parts of the country in which a district may not be formed for the gentry to meet within, and to enrol themselves into a body for this desirable purpose:—we have societies for the whole empire, but we want more numerous local associations. Wales in particular, though rich in antiquities, is peculiarly defective in her organization for their study and their preservation; and if we except the Society for the Publication of Welsh MSS., there is hardly any antiquarian body to be found in the Principality possessing features of vitality and activity. Wherever an antiquarian society can be formed, there also ought a museum for the reception of local antiquities to be established. For the want of a place of deposit, how many valuable objects have been lost to the locality where they have been discovered, or have been destroyed by falling into improper hands! Nothing is more easy than the formation of such institutions, if only good will and a little activity be present; and when once started, they have the excellent faculty of tending to support themselves. There are at least twelve towns, amongst the twelve counties of the Principality, where public museums for the preservation of local antiquities might be formed, and wherein local antiquarian societies might either be set up on their own foundation, or engrafted on previously existing bodies. The great desideratum, however, would be an association for the whole Principality, acting in concord with a more general asso-

ciation for the whole empire, yet devoting itself to the special cultivation of Welsh antiquities. For want of this we have amongst us no unity of action, no communication of discoveries and ideas, no "division of labour," no "mutual encouragement"; all is left to the desultory exertions of individuals, and not a tenth part of the good is done, which might be accomplished by the combined exertions of the whole body of Welsh antiquaries.

As a striking instance of how much may be effected towards the elucidation of the antiquities and the history of any country by a candid and acute observer, we would point to Mr. Pennant, whose memory will ever be gratefully revered by all who are fond of archæological pursuits. It is astonishing — as far at least as Wales is concerned — how remarkably comprehensive and accurate all his observations were. Wherever he went he seemed to have seen and to have learned all that was worth seeing and knowing; and his labours have, in numerous instances, precluded the necessity of any later exertions. The enquiries of subsequent examiners have seldom been found at material variance with his conclusions; and the Welsh antiquary should never come upon Pennant's ground without having his volumes in hand. If, however, the period when he laboured be taken into consideration, and compared with our own day, when so much more is known about the early history and the architecture of our country, the modern archæologist may well hope to achieve something, if he only pursue a similar method. Pennant was a most diligent searcher after ancient documents, and a personal inspector of ancient monuments; his descriptions are, nearly always, those of a careful reader and an attentive eye-witness. Hence their truth and value. And such should be the course adopted by those who would work to some real purpose in the field we profess to cultivate. They should fit themselves, by previous careful study of historical documents, for their actual operations; and they should bring to the inspection of remains of all kinds a spirit of candour and good sense. An accurate eye, and a ready hand for delineation, are to be attained only by length of practice. But all branches of archæology do not require these qualifications; some are best carried on in the closet; others in the open air; in all cases, accuracy of observation, and attention

to detail are the principal things wanted; and when these are deficient, a satisfactory result is not to be hoped for.

Let not the antiquarian be deterred from following up his delightful occupation by the jeers of the ignorant, or the scoffings of the utilitarian. It is true that many an object he handles may be intrinsically of little interest or value; but when taken as forming part of a vast series, as being a link in a chain, or rather a net-work, of evidence, the preservation and the knowledge of which is of importance to the community, it becomes of relative value, and is not to be neglected. Just as the entomologist, the botanist, and the chemist may be supposed by the vulgar herd to be wasting their time, in examining the tissues of a beetle's wing, or a flower's petal, or the ultimate composition of some evanescent gas; so the archæologist may sometimes be exposed to ridicule for amassing illegible coins, or for hunting after worm-eaten and damp-disfigured manuscripts. Nevertheless, each of them is working usefully in his special province, each is doing something towards forming a great whole; and though the results of their labours may not be immediately evident, yet in time they come to be duly appreciated, and their author — or his posterity — obtains the proper meed of gratitude and fame. The diligent and enlightened antiquarian may have his exertions little noticed, but he has the consolation of reflecting that he is always an useful servant of his country and of mankind.

To make, however, the spirit of the preceding observations practically useful to our readers, we will take the liberty of pointing out to them — though many are more competent to give such indications than ourselves — the limits within which their antiquarian pursuits may be duly arranged and pursued. Much more progress may be made in archæological — as in all other researches — if a well digested and comprehensive plan be kept in view, and acted upon, than if exertions be made only in a desultory manner, and without a definite object.¹

¹ For much of the method of studying antiquities — as, indeed, for many good methods and theories in other matters — we confess ourselves under great obligations to our French brethren of the archæological world. They have the advantage of being duly organized under the eye of an enlightened and public-spirited government: they have two of the Cabinet Ministers specially charged to direct their labours, and to record and employ the

The monuments of the British Islands may be divided into the following classes, according to periods:—

- (1.) Celtic, Cymmic, Gaelic, Erse, &c.
- (2.) Roman.
- (3.) Saxon, Danish, Scandinavian, &c.
- (4.) Mediæval.
- (5.) Modern. A.D. 1600–1800.

By monuments we mean, not only buildings, and monuments properly so called, but also all objects of art, and what

results they arrive at. In consequence of this, archæology is now on a sounder basis in France than in England; and, allowing for their having started later than ourselves in the race, French antiquarians are getting on more rapidly than we are. Add to this, they can now wage much better war against the Vandals than we can; they have the whole authority and influence of the government at their backs; all the important buildings of the country are declared national historical monuments, and no man dares raise his hand against them. As an instance of how this system works, we may mention that, not long since, the parochial authorities of one of the finest churches in France (at Nevers) *beautified* the building by painting white, with oil paint, the whole of the interior, at a cost of about 30,000 francs, or £1200. No sooner had they completed this precious piece of folly, and removed the scaffolding erected for the purpose, than their proceedings were reported to the Minister of the Interior by the Historical Committee of Arts and Monuments, and that functionary immediately forced them to “unpaint” the whole, and leave the stone as they found it—at a cost considerably greater than that of the painting. Thus was a most salutary example set, which has since produced an excellent effect on all churchwardens, builders, and daubers, throughout that country. When will our government interfere to prevent the *beautifying* of any of our great churches and cathedrals—one of which, for example, not far from the principality, is now suffering an infliction of this nature? Again, the great Celtic monument of Carnac, in Britany, equivalent to Stonehenge in England, was, lately, becoming injured by the peasants breaking up the stones to make walls of. The French government has interfered, and has purchased the whole of the ground on which it stands. Now, if Stonehenge were levelled with the ground to-morrow by some malicious hands—and there are plenty of people ready to do such a thing—how much money would government come forward with for putting it up again? Until lately a man might walk into a museum and destroy one of the finest objects in it, and there was nothing to prevent him. The act passed for meeting cases of this kind was one of the best steps, in an archæological sense, taken by the legislature for a long period. The repairs now going on, by order of the Commissioners of Woods and Forests, at Caernarvon castle, is another most cheering symptom of an improved state of national feeling upon topics of this nature; and we hope that the precedent will be followed up in all cases of crown property; to be imitated, of course, by private persons, each in his own sphere.

may be styled documentary monuments, such as charters, and ancient papers of every kind. Now, although the British antiquary will gladly endeavour to acquire a knowledge of each of these great divisions, it is hardly possible that he should have the time and the ability to make himself a complete master of each. Every antiquarian will choose out his own department—will ride his own hobby in fact—and will work *con amore* at one branch rather than at another of the subject. This is what each should be contented to do; only, let no man despise his neighbour's operations, because they are not coincident with his own; they are all parts of a whole; let every man work hard at his own favourite pursuit—we shall all, some day or other, materially help and illustrate each others labours.

We intend, in the pages of the *Archæologia Cambrensis*, to follow the example of the French Government Commissions, and to print sets of instructions, questionaries, or formularies, by which the antiquary will be greatly aided in his operations, from knowing *what*, and *how*, to observe. And to this end we shall avail ourselves of the printed forms issued by those Commissions, as well as of the similar forms used by some English antiquarian bodies, which have kindly given us leave to profit by their discoveries. Antiquarian research may thus be carried on throughout Wales on something like an uniform plan; discoveries may be more easily compared, illustrated, and classified; difficulties may be more readily solved; and communication of knowledge more rapidly sustained. In drawing up such formularies, however, it is necessary that the general experience of the antiquarian world be consulted. We therefore solicit the aid of all who feel an interest in studies of this kind; and we beg of them to communicate to us their ideas and their observations. In making observations of this kind, scarcely any remark is too trivial to be thrown away: what to some persons may seem unimportant or ridiculous, may, on further examination and comparison, prove to be of great value. Who could ever have thought of looking into the composition of the mortar of ancient walls to determine their date? Who could have supposed that a small deviation in the lines of a moulding might lead to the discovery of the age of a building, when all direct and documentary evidence had failed? It is only by the conglomeration of accurate details

that the great mass of antiquarian knowledge is made up; and we therefore recommend our readers never to consider their labour badly bestowed in minutely recording whatever comes under their notice.

As a preliminary step to the compilation of documents of this nature, we will state what we conceive ought to be the object of any body of antiquarians, when professing to examine *thoroughly* into the mediæval remains of any district. We are of opinion, then, that the following collections ought to be, if possible, formed for every county of Wales:—

- I. A MONASTICON; including complete and accurate surveys, measurements, delineations, &c., of all monastic remains; whether buildings, tombs, inscriptions, utensils, seals, &c.
- II. AN ECCLESIASTICON; including complete and accurate surveys, the same as in the above division, of all parochial churches, chapels, &c., and of all objects such as tombs, crosses, &c., connected with them.
- III. A CASTELLARIUM; including the same operations for all castellated remains.
- IV. A MANSIONARIUM; applying, as above, to all ancient houses of a certain degree of importance, and to their connected remains.
- V. A VILLARE and PAROCHIALE; applying to all buildings, and other remains, of towns, villages, parishes, &c.; including all public, civil buildings, &c.
- VI. A CHARTULARIUM; including as complete an account as possible of all ancient documents, of what kind soever, relating to the five preceding classes.

We throw out these hints for the consideration of our antiquarian friends; knowing them to have been actually applied, and found to work admirably well, in numerous instances. We seek for further information upon such points; and can promise them that the *Archæologia Cambrensis* shall always be a ready instrument in the hands of its readers for promoting, and for recording, all such meritorious labours.

H. L. J.

VALLE CRUCIS ABBEY.

VALLIS CRUCIS, or the Vale of the Cross, commences on the banks of the Dee, just before that majestic river enters the village of Llangollen, and thence runs up in a northern direction for three or four miles. Luxuriantly watered by a clear stream, and sheltered by high hills, the sides of which are gracefully ornamented with trees, the place altogether appears as if especially intended to be the home of peace and happiness—a paradise for restored man, where he might securely worship his Creator and cultivate the graces of heaven implanted in his soul. It obtained its name from a sepulchral cross, commonly called the Pillar of Eliseg, which stands on a tumulus in the middle of the glen. If the popular interpretation of the inscription which it bears be correct, which represents it as having been erected by Cyngen ab Cadell Deyrnllug, in memory of his great-grandfather, Eliseg,¹ this monument must be as old as the seventh century; for we are informed, in history, that Brochwel Ysgythrog, the supposed son of Eliseg, and grandfather of Cyngen, was engaged in the battle of Bangor Iscoed, A. D. 603. This circumstance enables us to ascertain pretty accurately the date when the valley first received its sacred name.

The most ancient appellations by which the Welsh distinguish this secluded spot, were, no doubt, “Y Glyn,” (*the glen*,) and “Y Pant,” (*the hollow*.) Afterwards, in reference to the pillar, it was called “Glyn Eliseg,” and “Pant y Groes.” It was also designated Llanegwestl, which would imply that a church had been founded here by a person bearing the name of Egwestl. Now, there was an Egwestl, or Gwestl, who lived about the end of the fifth century; and, though his name is not found among the saints of Britain, yet, from the circumstance of its being introduced into a poem in connection

¹ The following is a portion of the inscription as read by the late Mr. Edward Llwyd:—“Concenn filius Catelli, Catelli filius Brohemail, Brohmail filius Eliseg, Eliseg filius Guoillauc. Concenn itaque pronepos Eliseg edificavit hunc lapidem proavo suo Eliseg.” This is different from the genealogy of Brochwel Ysgythrog, as recorded in books. There it is, “Brochwel ab Cyngen ab Cadell.” But there is another pedigree in the same line, much more in accordance with the inscription; which, however brings the date of the pillar to the middle of the ninth century. It is this, “Cyngen ab Cadell ab Brochwel ab Elisau ab Cynllo.”—See the inscription below.

with Valle Crucis Abbey, by a bard of the thirteenth century,¹ it would appear as if there was some tradition in the country, at that time, agreeable to this view.

Long had the Welsh people been struggling for independence against the power of the English, and long and intensely had they suffered the evils which are the inevitable concomitants of military operations, when the depressed Llewelyn, in the reign of King John, after a degrading truce, determined to make one effort more towards rescuing his country. The first who joined his standard was Madog ab Gruffydd Maelor, Lord of Bromfield, and grandson, by the mother's side, to Owen Gwynedd, late Prince of North Wales. But his love was not confined to the Throne — it extended to the Altar. He was conscious, moreover, that the most likely way to obtain the blessing of the Lord of Hosts upon his patriotic exertions, was by raising a temple to His Name; and, like Eliseg's brave son, he wished to set apart a body of men to "fight with their prayers" against the enemies of his country. But where could he "find out a place for the Lord, an habitation for the Mighty God of Jacob," out of the reach of turmoil and battle? where, but in the lonely Vale of the Cross?

Whether any circumstance besides its sequestered character induced Madog to make choice of this spot it would be difficult to tell. It is not improbable that he may have been partly influenced in his selection by its associations with the Cross, or with the supposed foundation of Gwestl. However, in the midst of his martial avocations, the lord of Bromfield erected here a noble monastery and church. "With one of his hands he wrought in the work, and with the other hand he held a weapon." He very appropriately consigned the establishment to the Cistercian order, which, according to the maxim of its great ornament, St. Bernard, "found more lessons in the woods and stones than in books."²

¹ Einion Wan. See Myv. Arch. vol. i. p. 333.

² The founder married Gwladus, a descendant of Iestyn ap Gwrgant, prince of the district of Morganwg, or Glamorgan. The only family now extant in North Wales, descended from this prince, is stated by Llwyd (Beaumaris Bay. p. 51, note) to be that of the Mealys of Perfeddgoed, near Bangor; an estate possessed by them from a very remote period, and believed to have been granted to them by Llewelyn ap Gruffydd. The actual representative of this family, the Rev. R. R. Parry Mealy, of Perfeddgoed, bears the same arms as Iestyn, viz., Gules, three chevronels argent.

The abbey was founded about the year 1200,¹ and in conformity with the rule² of the Cistercian fraternity, was dedicated to the Blessed Virgin Mary. The names by which it was generally known to the Welsh had, however, a particular reference to the locality where it was situated: thus, "Monachlog y Glyn," "Monachlog Glyn Egwestl," "Monachlog Llan Egwestl," "Monachlog Glyn Eliseg," and "Monachlog Pant y Groes." And in Latin it was called "Abbatia³ de Valle Crucis," and "Abbatia de Llanegwest."

The remains of the abbey extant at the present day consist of the church, and of a building on the southern side, part of which seems to have formed the Abbot's lodgings, and part to have been the refectory, with the dormitory above. The church is a cruciform building, of which the northern side has been almost entirely destroyed, and without any vestige remaining of its roof, except in the eastern aisle of the southern transept. In the midst of these hallowed precincts the rubbish is heaped up to a great height, caused, probably, by the fall of the northern wall, and by the remains of the roof: — the pavement, if there be any of it subsisting, is entirely concealed, and ash-trees grow luxuriantly upon the mounds, adding to the picturesque effect of the ruin, but saddening the heart of the antiquary. We are unable, therefore, to determine the number of piers that formed the side of the nave; but from the space between the western end and the central piers, at the intersection of the transepts, we should conjecture this number to have been three, thus making four arches on either side. The choir was without aisles, but each transept had one on the eastern side, which seems to have been used as a chapel. The oldest portion of the church is the choir; the eastern end of which was lighted by three bold and lofty lancet arches, rising from no great height above the level of the pavement to half the altitude of the building, and by two proportionably smaller lancets above. In the apex of the gable was probably a small aperture, but of this no trace remains; the gable is mutilated, and we judge only from the analogy of the western end of the nave. In each of the northern and southern walls of the choir is a lancet window; and two

¹ According to Tanner. Bishop Godwin saith, A. D. 1100, which is decidedly wrong, if Madog was the founder.

² Tanner's *Notitia Monastica*.

³ *Sive Monasterium*.

similar windows, but lower in height, occur in each of the eastern walls of the transept aisles. High up in the southern wall, also, is to be seen a small loophole, communicating with a passage which leads over the vaulting of the southern transept aisle to the abbatial building adjoining the church. This passage is now blocked up, but it is conjectured to have served either as a closet wherein the abbot could attend service privately, or else as a place of confinement or penitence for the monks. The architecture of this portion of the church corresponds in its style with the date of the foundation, — the commencement of the thirteenth century: the lancets, with their mouldings, are strictly of that date, and the capitals of the shafts, which are worked with great boldness, are of the late Norman period, rather than of that which is called Early-pointed.

On the outside of the choir a curious arrangement of the masonry is to be observed; there being left, as if unfinished, a framework of stone, running round the upper lancets, and descending to the ground outside and between the lower lancets, thus forming a kind of flat buttress. The edges of this framework are rectangular, and it can hardly be said to add to the architectural beauty of the building. At various intervals in the upper portion of this end are square holes left, as if for the insertion of scaffolding apparatus.

The piers of the central tower (for we infer from their strength, and from the analogy of contemporaneous building, that there must have been one at the intersection of the cross) are of the same date as the choir.

The transepts are similar in their style; the piers that support the arches of the aisle are massive, their mouldings circular, with flat ribs projecting from their surface: the capitals of the piers are merely modifications of chamfered blocks; and the ribs of the vaulting are plain with chamfered edges. At the southern end of the aisle of the southern transept is a beautiful double piscina, with a trefoil-head, and closely adjoining it are the remains of a place of sepulture of the early decorated period, or about the end of the thirteenth century. It has an ogee canopy, with crockets so mutilated as not to admit of their details being made out. The tomb itself has been removed, but tradition says that it was the resting place of the founder.

Of all that portion of the nave which occurs between the

central tower and the western end, nothing remains but the outer wall of the southern aisle; the western end of it, however, still stands, and is a beautiful example of the richest and purest architecture of the middle of the thirteenth century. Over a central doorway, with deeply recessed mouldings and shafts, and with a bold dog-tooth ornament, each projection of which is elegantly carved into four converging fleurs-de-lys, occur three lofty windows, the central one taller than those at its sides—all with remarkably bold splays, both internally and externally, enriched with shafts and mouldings. The central window appears to have been of only one light, though broad, and to have had its arch occupied by a foliation of six cusps, and therefore of seven recesses,—the foliating spaces being solid. The side windows are each of two lights, the principal arch-head being solid, but pierced with a circular aperture divided into six foliations. Above these three windows runs a kind of framework, analogous in some respects to that at the eastern end of the choir. The gable is pierced above these windows with a small but beautiful wheel-window of eight pointed compartments, each trifoliated; the divisions being moulded in one order, and converging to a central ring, itself pierced to admit the light. Above all is a square quatrefoliated aperture in the very apex of the gable. On the external face of the western end are two bold buttresses of a single stage, that on the southern side being pierced with loopholes for a circular staircase formed in the thickness of itself and the wall.

On the outside of this gable, above the three windows and below the wheel window, is the following inscription, in characters of the thirteenth century, which has hitherto been wrongly read by all those who have examined it, and even by the accurate and judicious Pennant. When carefully examined by means of a good glass, it is easily deciphered.

QUIESCAT AMĒ .

+ ADAM ABBAS FECIT HOC OPUS Ī PACE.

A circular-headed doorway, with rich capitals to its jamb-shafts, opens into the southern aisle of the nave from the court yard, or cloister, in front of the abbatial buildings.

These buildings project southward from the church, which they touch, and form the eastern side of what may have been the cloister,—or else a court of reception for the

ordinary purposes of the monastery. If the latter supposition be correct, then the cloister must have been at the south-eastern end of the church; for human bones in large quantities have been dug up there of late years, and it is known to be the usual practice in monastic establishments to use the central space within a cloister for sepulchral purposes. Portions of these buildings closely adjoining the church preserve the character of the thirteenth century; in particular a circular-headed doorway, with bold mouldings, leading into what is now used as a stable, but was probably once the entrance to the abbot's hospitable lodging. The rest of the building, towards the south, is of the early decorated character, and may be of the end of the thirteenth, or the beginning of the fourteenth century. Its architecture is very massive in character, exceedingly simple in detail and ornament, almost perfect in preservation.¹ The lower portion, or that on the ground floor, is divided into four series of massive arcades, and formed perhaps one, or at the most two apartments. An ancient fireplace, though probably not so old as the rest of the edifice, remains within it, and the whole made the refectory. A portion of it, which contains a curiously decorated window, with very early tracery, and a seat on either side, is at the northern end of the refectory; tradition calls it, but erroneously, a confessional. Above is the dormitory, lighted by small pointed loops; but all traces of the roof, or of the internal arrangements of this apartment, have disappeared. In a room in the upper portion of the abbot's house is a fireplace, the lintel of which is formed by two stones joined together, the inscriptions on which are noticed below. On the outside of this building towards the court, are a series of plain corbels, which evidently once supported a gallery, probably of wood, an instance of which still exists at Much-Wenlock Abbey, Shropshire, in excellent preservation. On some of the modern farm buildings round this court, portions of tracery and other ornaments have been fixed:—and in a small garden at the eastern end of the church are a few mutilated tumular slabs, the inscriptions on which will be adverted to by and by.

¹ It was this portion which was whitewashed by the occupying tenant a few years ago:—no traces now remain of this unconscious act of Vandalism, thanks to the possessors of this venerable ruin, who value it as it deserves.

Besides his apartments at the monastery, the abbot seems to have had a summer house or country residence about three miles off, in the direction of Ruthin, at a place which still goes by the name of "Havod yr Abad," or *the Abbot's summer residence*.

The seal of this abbey was oval, representing the Virgin Mary, crowned, sitting under a canopy, holding the infant Jesus with the right hand, standing, and a sceptre in her left. In the base a shield of arms, checky. Legend, SIGILLV^m COMVNE. DOMVS. BE. MARIE. DE VALLE CRUCIS. We learn from Dugdale's *Monasticon*,¹ that there is an imperfect impression of this seal in the Augmentation Office, on red wax.

The following are all the particulars which have been obtained relative to the history of the abbey. They are inserted, as far as their respective dates could be ascertained, in chronological order.

Reyner, bishop of St. Asaph, who died A.D. 1224, bestowed upon it half of the tithes of Wrexham. This grant was confirmed by his successor, Abraham, who moreover, in 1227, added the remaining half.²

The freemen of Llangollen, probably about the same time, endowed it with a fishery, in a part of the river near the town, and for want of a seal of their own, they affixed to their grant that of the founder. The monks soon afterwards erected new works on the river, for the purpose of taking the fish, which caused a dispute between them and the freemen. The latter agreed to refer the matter for decision to the abbot and five monks of their own choice, who were to determine it on oath. Madog, and his secretary, John Parvus, appointed a day for the purpose — the meeting was held — the oath solemnly administered — and the abbot and monks decided in their own favour. They alleged that they had bought the right of erecting what works they pleased, and of repairing them, from the heirs of Llangollen. The prince confirmed the decree, and the donation of the fishery, by an instrument dated A.D. 1234.³

Madog died A.D. 1236, and was buried in the church of his own monastery. There is an elegy upon his death inserted in the *Myvyrian Archæology*,⁴ which was composed by Einion Wan. It begins thus: —

¹ Edit. Ellis. vol. v. p. 720. ² Willis's *St. Asaph*, Edit. Edwards, vol. i. p. 52; Pennant's *Tour*, Edit. 1778, vol. i. p. 370. ³ Pennant, Edit. 1810, vol. ii. p. 5. ⁴ Vol. i. p. 333.

"Verily, clans must perish because of the death of Madog:
He was the hawk of battles, a proud and mighty chief.
Verily my heart is extremely shattered,
And indeed thoroughly pierced, because of losing him.

"Because of losing Madog, which is a memorable separation,
My heart is faint with longings; —
He was the hero of the land, a prosperous prince;
Woe now to his country, and his foster brothers!"

In one stanza the poet alludes to the place of his interment, thus:—

"Shattered is the harness of his chariot from a stormy battle:
Cold and unseemly is his bed;
A man who is made like Gwair¹ the son of Gwestl.
The hero of men in the ground of Llanegwestl."

Howel ad Ednyved, who was consecrated bishop of St. Asaph A.D. 1240, presented the society with the church of Llangollen.² In 1265, his successor, Anian or Einion, confirmed this grant, as well as that of Abraham.³ The monks also obtained the patronage of several other livings; such as Wrexham, Rhiwabon, Chirk, - Llansantffraid, and Llandegla. But their title to these, as well as to Llangollen, was disputed by Bishop Anian the second, commonly known by the name of *Y Brawd du o Nannau*, or the black friar of Nanney, a Dominican consecrated in 1268. He brought his cause before the pope's delegates, the official of Canterbury, and the abbot of Tallechew,⁴ and obtained a decision in favour of himself and his successors; but as there was some doubt about the patronage of the church of Llandegla, they allotted in lieu of it, to the abbey, a third of the tithes of Bryn Eglwys.⁵

In 1270, Gruffydd⁶ ab Madog Maelor, Lord of Dinas Bran, and son of the founder, died, and was buried within the sacred precincts of Valle Crucis.⁷

In the year 1291, according to Pope Nicholas's taxation,⁸ the abbot was found to have—

¹ A celebrated warrior in the beginning of the sixth century, and distinguished as one of "the three diademed princes." ² Goodwin, 657.

³ Willis's St. Asaph, Edit. Edwards, vol. i. p. 55.

⁴ Taley, in Caermarthenshire.

⁵ Goodwin, p. 658.

⁶ He proved a traitor to his country

⁷ Powel, 255. 293.

⁸ See Willis's St. Asaph, Edit. Edwards, Appendix, No. xxiii.

	£.	s.	d.
A grange near the monastery, three ploughlands, mills, and other conveniences, valued at.....	3	0	0
The granges of Bodhang, ¹ Tregant ² Rudryn, and Baketon, set for	5	10	0
The dairy-farm of Nante, ³ the granges of Nustwyz, ⁴ Convenet, and Grenwychamt, ⁵ set for	3	19	8
Thirty cows, at the expense of.....	1	10	0
And the grange Wyrcessam, consisting of one ploughland, and some pasture, valued at.....	0	15	0
The whole of his establishment thus amounted to	14	14	8

Some time in the thirteenth century, Gruffydd ab Llewelyn ab Ynyr, of Yale, and brother of Llewelyn, bishop of St. Asaph, having been engaged in the Holy war, died, and was interred in this abbey. But at the dissolution his monumental effigy was removed to the church of Llanarmon in Yale, where it is still to be seen, with the following inscription on the shield,—"HIC JACET GRUFFUDD AP LLEWELYN AP YNYR."⁶

Abbot Adam, whose name is commemorated in the inscription on the western front of the church, was probably of the house of Trevor, in which that name occurs more than once, as *Adam* or *Adda Vawr* of Trevor; and *Adam* or *Adda ap Iorwerth Ddu* of Pengwern.⁷

There are two poems, in MSS., by Gutto 'r Glyn, who wrote between the years 1430 and 1460, addressed to "Abad Davydd," or David the Abbot. The object of them seems to be to thank him for a sword and buckler, of exquisite workmanship, manufactured at a shop in Wrexham, which the bard considered equal to four presents from any other abbot. He gives us no clue, however, towards finding out who this David was, further than that he was of "the blood of Iorwerth." There is an expression at the end of his composition, which might lead us to suppose that the person commemorated above the western window was none other than Adda Vras, a poet who flourished about A. D. 1240. Gutto, having just mentioned the "fair Egwestl," proceeds:—

¹ Bod Eang. P. B. Williams. ² Tregam. Idem and Pennant. ³ Nant. B. Williams. ⁴ Nustroyz. Idem and Pennant. ⁵ Grennychamt. Pennant. ⁶ Gwyllyedydd, vol. ix. p. 258. ⁷ Pennant, vol i. p. 372.

"Where Adda Vras is, who belongs to heaven above,
May I lie in the same bed, in Yale,
With my buckler and sharp sword
Carved as arms on my tombstone."

In the second poem, which is an eulogy on the abbot's hospitality, Gutto speaks of the monastery as "an open palace, where he spent his festivals" — "the palace of Peter." He speaks of "the holy altars, where David said the prayers;" and compares him to "St. Anthony," and mentions how "he gilt and foliated the images, the choir, the chalices, and books." He then gives a general description of his entertainments: —

"There shall we have tables loaded with gifts,
Much drinking, and various victuals,
In the palace of Egwestl — several dishes.
There is old liquor to make us merry;
Pale and dark metheglin: —
We shall have bragget and sharp ale from the pipes,
Wine and nuts: —
We shall have a thousand apples for desert,
And grace, honour, and dignity: —
Honey, grapes, the fruit of orchards
And of the fortress of Yale, and carols;
And fire which will make the old feel younger.
There during dinner will arise the strains of organs,
Vocal and instrumental music."

Further on he calls David the "Dean of Christ," and says that "twelve canons"¹ joined him after dinner; and concludes by wishing him a long, merry and prosperous life.

Guttyn Owain, also, a distinguished poet, A.D. 1460–1490, addresses the same abbot in similar strains of adulation. In one poem, which is printed in Rice Jones's "Gorchestion y Beirdd,"² he speaks of him as the "pope of Yale," and "pope of the glen," in his "white frock," surpassing Nudd³ in liberality, and all abbots in reputation — declares that there was neither water, land, nor house, where his fame did not extend, and that his feasts were like the leaves in number, upon which he expended an immense sum of money, — even "the gold of the bank."

¹ It is not quite certain that the word *canyyn*, translated here "canons," does not mean a "hundred men," in reference to the abbot's numerous dependants. ² Page 194. ³ Nudd Hael, one of "the three liberal men of the Isle of Britain."

In another poem, which is in MS., the bard, having as usual expatiated upon his patron's munificence, gives us a slight view of the furniture and devotional exercises of the abbey.

“The resort of gold is the monastery;
And its choir surpasses that of Sarum:—¹
It has costly carvings
Of foliages, — and images,
And numerous voices.”

From the following stanza it would appear as if David had made some addition to the buildings;—

“Thou hast reared a fabric for God the proprietor,
And placed crosses in its cruciform rooms;
Which a king rich in wine bought; —
Like ——— or famous St. Paul's.”

The bard then goes on to mention the “exquisite fretted roof” of the abbot's house — the “four courses prepared by his cook,” and the liquor which made it like a “carnival,” and concludes by stating his belief that such a beloved man was destined to enjoy a long life.

There was another abbot of the name of John, or as he was called by his countrymen, Sion ab Davydd, who probably succeeded David at Valle Crucis. His praise is celebrated by Tudur Aled, a Dominican friar, and a bard, who flourished from 1480 to 1520, in an awdl of considerable length, which, as appears from an incidental allusion it contains to the reigning pontiff, must have been written previous to 1484, the year in which Sixtus died.² The bard describes him as of “the lineage of Rhun ab Einion,” a chieftain, who lived about the close of the fifth century; also as “a canonical prophet of the tribe of Davydd Llwyd,” who was probably one of his immediate ancestors. He compares him to St. Trillo at the altar, “the altar which supports the sacrifices of the abbot:” — declares that he was “full of the gifts of St. Dionysius,” “a golden pope,” and hopes that he would succeed to the “chair of Sixtus.” He reminds him of “the oil of myrrh and frankincense from heaven” which was upon him since his novitiate — that he was once a monk, then an abbot, and should be a bishop, and ultimately a pope. But the main burden of the poem is the celebration of his gene-

¹ Salisbury.

² Sixtus IV. was pope between 1471 and 1484.

rous entertainments. Truly, these abbots were "given to hospitality."

In the pedigree of Lloyd of Gloster¹ there occurs about this date a "John Lloyd, abbot of Valle Crucis in Denbighshire." There are reasons for supposing that he is the same person with the one just mentioned:—in the first place he is described as the son of "David Lloyd," and next as descended from Sandde Hardd, whose grandson, Howel, married into the family of Tudor Trevor, in accordance with the expression in the poem,—"Rhun and Sandde, ancestors of Tudur." Again allusion is made by the bard to "Ynyr," and John Lloyd is shown to be the eighth in descent from "Ynyr of Yale."

The abbot of Valle Crucis was one of those who were commissioned by Henry VII. to trace his Welsh pedigree. He and Dr. Owen Pool, canon of Hereford, were appointed overseers on that occasion.²

We find that David ab Iorwerth, who was consecrated bishop of St. Asaph A.D. 1500, had previously been abbot of Valle Crucis. It is difficult to say whether this was the same person with him whom Gutto'r Glyn and Guttyn Owain so extravagantly complimented. The name would imply as much, though the dates of the poems are rather too early. David ab Iorwerth is supposed to have resided at the abbey after he became bishop, on account of the ruinous state of the episcopal palace. He died in 1503, and was probably buried at the abbey.³

He was succeeded in the see by David ab Owen or Evan, who, according to Richardson, had been at one time abbot of Valle Crucis, — others say of Strata Marcella, or Ystrad Marchell.⁴ But as this latter place was occasionally termed Vall. Crucis Abbey, the subject of the present article must surrender its claims to him.

In an old MS. in the possession of Angharad Llwyd, we learn that Ieva ab Meredydd of Bod Idris was buried at Valle Crucis, and that his tombstone was, at the dissolution, removed to Bryn Eglwys, the burial place of Mr. Thomas Yale.⁵

¹ See Burke's Landed Gentry, *sub voce*.
Appendix.

² Wynne's Hist. of Wales, vol. i. p. 89.
³ Willis's St. Asaph. Edit. Edwards, vol. i. p. 89.

⁴ Isaacson, p. 471.
⁵ See Gwylledydd, vol. iv. p. 215.

The last person who presided over the establishment was John Herne, probably an Englishman.

The foregoing are all the persons who are known to have been in any way connected with the abbey during its state of integrity; though the names of two or three other persons may be partly traced on broken monumental slabs; as, the stones before spoken of, which are used as the lintel of a chimney-piece in one of the bedchambers of the farm house, and placed together so as to present the appearance of a single tombstone broken into two; and Pennant accordingly conceived the words on them to form part of one and the same inscription. On more closely examining these stones, it appears that the scroll patterns are of totally different design and workmanship, not at all agreeing together: the portion on the eastern side of the fireplace being of ruder execution than that on the west, and its letters of an earlier date, though probably both may be included within the limits of the thirteenth century. The inscriptions, too, are written in a different order, the easternmost stone having the tops of the letters turned towards the scroll work; whereas the letters on the other turn their bases to the ornamental portion of the stone. On the former only two words remain:—

HIC IACE

on the latter,

. . . M : ARVRET : I

On one of the broken tombstones lying loose outside the eastern end of the choir, is a fragment of a lion passant, regardant sinister, and underneath, between his legs, a rose, which may indicate it to have belonged to some one of the tribe of Sandde Hardd, before mentioned;¹ but it is doubtful whether it be a strictly heraldic bearing.

On the others we find the following mutilated inscriptions, in characters of the thirteenth century:—

(1) AIA : IN : PA
(anima in pace?)
. . . . OR . W

¹ Sandde bore "Vert, semee, with broomslips, or, over all a *Lion rampant*, or." Iorwerth Vychan, fourth in descent from him, bore "Sa. three *Roses arg.* leaved, vert."

(2) HIC : IACET : EV

... QV

(3) ... ACET : DYDGC : F

When the human bones were dug up some time since at the south eastern corner of the church, as is mentioned above, there was discovered a wedge-like stone, having carved on its front a hand holding a vine or olive branch bearing fruit. This stone is now at Plas Newydd, (formerly the seat of Lady E. Butler and Miss Ponsonby,) near Llangollen.

Valle Crucis was dissolved in 1535, and is said to have been the first of the Welsh monasteries that underwent that fate. Its revenues at that time were, according to Dugdale, £188. 8s. 0d., that is, temporalities £47. 0s. 4d., spiritualities £141. 7s. 8d. per annum; but Speed reckons them at £214. 3s. 5d. John Herne, the abbot, received an annuity of £23 upon his surrender. This and £10. 13s. 4d. in annuities to some surviving monks, were the only charges remaining in 1553.¹

The following abstract from a Roll, 32d Henry VIII., preserved in the Augmentation Office,² shows the nature and value of the several kinds of property which had once belonged to the abbey, but which was then in the hands of the king:—

	£.	s.	d.
Vale of the Cross — site of the Monastery...	8	17	0
Llanegwestl — Land	23	11	0
Wrexham — Land in the township of	14	8	10
Halton — Land in the township of.....	4	11	3
Chirk — Rectorial tithes	10	0	0
Wrexham — Rectorial tithes	5	0	0
Rhiwabon — Rectorial tithes	29	16	8
Llangollen — Rectorial tithes.....	20	6	8
Llansantffraid — Chapel.....	7	13	4
Llandysilio — Chapel	12	2	4
Bringhest (qy. Bryneglwys?) — Chapel.....	7	11	4
Chirk — Domain	5	0	0
Wrexham — Mill	5	0	0
Llangollen — Mill	2	0	0

¹ Willis's Abbeyes, ii. 912. ² See Dugdale's Monast. Edit. Ellis. Num. ii.

It appears that the abbey was ransacked and ruined soon after its dissolution. Camden, in his *Britannia*, (A.D. 1586,) speaks of it as being "wholly decayed." Simpson in his account of Llangollen, (edit. 1837,) says that in a MS. lent to him it was stated, "Dissolved by statute of Henry VIII. 1561"; but this is evidently erroneous, inasmuch as the tyrant had gone to his last account in 1547. Pennant, in mentioning Valle Crucis, says, —

"This place remained in the Crown until the 9th of James I., who granted it to Edward Wotton, afterwards created Lord Wotton. In 1654 we find it in the possession of a Lady Margaret Wotton, a recusant; and that it was put under sequestration, by orders of the commissioners from the ruling powers."¹ We have been informed that after this sequestration from Lady Margaret Wotton, mentioned by Pennant, the property was alienated to the Wynnstay family, and that Cromwell subsequently put it under sequestration to Edward Davies, the *Cneiwiwr Glâs of Eglwyseg*.² It was ultimately purchased by John Trevor, Esq., of Trevor, a descendant of whom, his heiress at law, married Thomas Lloyd, Esq., of Glanarvon, in the county of Montgomery, and had issue a daughter, Mary Lloyd, who married John Lloyd, Esq., of Pentrehobin, in the county of Flint. Their daughter, Margaret Lloyd, married Rice Thomas, Esq., of Coedhelen, in the county of Caernarvon, and left issue five daughters, who are the present inheritors of the property, as will be seen by the following account, for which we are indebted to the kindness of the gentleman who married the eldest.

"The present inheritors of the abbey stand thus:

- "1. Margaret, who married Thomas Trevor Mather, Esq., of Pentrehobin, com. Flint.
- "2. Jane, of Coedhelen, com. Caernarvon.
- "3. Anne Browning Edwards, widow of John Browning Edwards, Esq., Coedhelen, com. Caern.
- "4. Trevor, Coedhelen, com. Caern.
- "5. Pennant, who married William Iremonger, Esq. of Wherwell Priory, com. Hant."

At the present time, due attention is paid towards preventing any farther dilapidations of the venerable remains. The abbot's house is tenanted by a farmer; but a lady

¹ Pennant, vol. i. p. 371.

² See an account of this singular character in Pennant's *Tour*.

resides close behind the abbey church, which may be said to be in her special custody, and she shows it to visitors. Nowhere, perhaps, is the influence of the *severi religio loci* felt more powerfully, or more sweetly, than within these hallowed walls. To use the language of Cowper,—

“Meditation here may think down hours to moments;”

and no one who has visited Valle Crucis can cease to remember it with admiration and regret.

JOHN WILLIAMS, (Ab Ithel.)

INSCRIPTION ON THE PILLAR OF ELISEG.

[FROM E. LLWYD.]

Concenn filius Catteli, Catteli
 filius Brohemail, Brohmail filius
 Eliseg, Eliseg filius Guoillauc.
 Concenn itaque pronepos Eliseg
 edificavit hunc lapidem proavo
 suo Eliseg: ipse est Eliseg qui necr
 . . at hereditatem povos. ipc . . mort.
 cautem per vissi . . ep . o . t . estate anglo
 in gladio suo parta in igne
 imque recituerit manesc. p
 mdet benedictionem supe . .
 . : . . . Eliseg + ipse est Concenn
 tus . c . emeiunge . manu
 e ad regnum suum povos
 bani . . quod
 ais . ucavesmec
 ein . . montem
 . . il . e monarchiam
 . ail maximus britanniae
 . nn . pascen . . . mavi. annan
 . britua t . m filius Guarthi
 . que bened. que bened. germanusque
 . . peperit ei se . ira filia maximi
 . . gis qui occidit regi Romano
 rum + Conmarch pinxit hoc
 Chirografum rege suo poscente
 Concenn + Benedictio dñi in Con
 cenn - in tota familia ejus
 et in tota regione povois
 usque in

AN ACCOUNT OF THE CIVIL WAR IN NORTH WALES,

TRANSCRIBED FROM THE MS. NOTE BOOK OF WILLIAM MAURICE, ESQ.,
PRESERVED IN THE WYNNSTAY LIBRARY.

WILLIAM MAURICE, a gentleman of landed property and good family, was a learned Antiquary, and an industrious collector and transcriber of Welsh MSS. He resided at Cevnybraich, in the parish of Llan-silin, Denbighshire, where he built a library, three stories high, adjoining to his house, in which he spent most of his time in the study of Welsh literature. He died between 1680 and 1690, and his valuable collection of Welsh MSS. is now preserved at Wynnstay.

ROBERT WILLIAMS, M.A.,

Oct. 20th, 1845.

Llangadwaladr, Denbighshire.

ANNO 1638. Towards the later end of this yeare it was A.D. 1638. reported that the Scotts intended to invade England.

1639. In the beginning of this yeare there was great pre- A.D. 1639.parations for resistinge of the Scotts, both in England and Wales. The trayned bands were weekly mustered, beacons watched, all the able men in every county vywed and kownted, and a general press for Scotland. The trayned bands commanded to bee ready under 24 houres warning to the greate trouble of the Commonwealth.

1642. The county of Denbighe presented his Ma^{tie} a petition A.D. 1642. for protection against the orders and ordinances of Parliament, and gave the King a compleate Regiment of Volunteers and 10000. This petition was presented to his M^{tie} at Yorke, y^e 4th of August, and the Commission of Array put in execution through the whole county.

The King came to Salop the 20th day of September, from thence hee went to Chester, and in his return he came to Wrexam, and vywed the trayn bands of Bromfield and Chirke.¹ 27: 7^{bris}.

The King came againe from Salop to Wrexam y^e 3^d of October, and vywed the traine bands of the hole county, who weare to marche the morrowe after to Shrewsbury for a gard to the Prince.

1642. CHARLES REX.

RIGHT trusty and welbeloved, wee greete you well.—
Whereas a rebellion being raysed against us, and are march-

¹ Bromfield and Chirk are two hundreds in the county of Denbigh.

A.D. 1642. inge towards us, wee are necessitated for the defence of our person and crowne, and the Religion and lawe established, to call upon all our good subjects to assist us. And whereas we are fully persuaded of the affection and loyalty of that our County, and their readiness to assist us, theire Kinge and liege lord in this owre and theire necessary defence, according to their duty and allegiance;—These are to will and require you, for that [end] and with all possible speede, to bring into Chester to our royall standard, there to attend our farther directions, the traine bands of that County, as well horse as foote, with such other Volunteers as your interest in them and their owne affection shall perswade to come with them. And if the necessary occasions of any of our trayned bands shall withhold them, then either their soun or servant or there volunteer bee admitted to serve in there places, with there harness compleate; which trayned bands and volunteers, with those from other of our counties in our dominions of Wales, wee intend to forme into Regiments for a gard for our dearest sonn the Prince, and receave into our pay upon their arrival at Chester. Whether we desier that our County in this so greate exigence do furnish them with sufficient ammunition for the journey, and money to beare their charges, which we shall look upon as a great expression of affection and fidelity, and shall at all times remember to their advantage. And wee do require all justices of peace in y^t our county, to give assistance to you herein, and all our lovinge subjects of that same, to be obedient to y^r directions in pursuance of these our commands. And for so doing this shall bee to you and them a sufficient warrant. Given at our Court at Darby, this 15th of September, 1642.

This was to the Commissioners of Array for the county of Denbighe.

The 23^d of October was the Battell betweene Keinton and Edghill fought.

A.D. 1643. 1643. 15th of January, Chirk Castle taken and plundered by Colonell Ellis.¹

¹ In the year 1642 Charles I. by an order from Oxford, directed Colonel Robert Ellyce, commanding a regiment of foot, to possess himself of Chirk Castle, and to apply any money or plate found there to the payment of his regiment, and then to deliver it to Sir Thomas Hanmer, whom his majesty had appointed governor. This gentleman was of Gwesnewydd, near Wrexham, but descended from the Lloyds of Bodidris, in Yale. He had served under Gustavus Adolphus, and was highly trusted by Charles.

28th Januarii was Nantwich taken by S^r William Brereton. A.D. 1643.

About Easter this same yeare the Lord Capell came to bee generall over Wostershire, Shropshire, Cheshire, and the six northern shires of Wales.

13^o Martii. Colonell Ellis and all his men were taken at Mydlewych, where he remayned prisoner till September next followinge.

A skirmish at Hanmer, where many of the parlamenteers were slayne and taken.

A voyage to Nantwych, and a skirmish upon the Rammoore.

Whitchurch taken by the parl^t the 30th of May.

1643, 3^o die Augusti. A voyage to the Wych.

Wem fortified by the Parl:

28^o Septembris was Lapiden church burned in a voyage intended for Wemm.

In October againe the L. Capell gathered all his forces, and made greate preparations for the taking of Wem. And, as they assaulted the towne, Colonell Wynn was slaine upon their workes, 18^o Octobris.

1643. Upon the death of Collonel Wyn, the whole buisness was overthrowne, and as the L. Cappell retreated towards Sherwisbury, S^r Will. Brerton and his forces overtooke them at Lee bridge, where was fought a hott skirmish on both sides, until the night parted them.

The 9th day of November followinge, Holt-bridge was taken by S^r Tho: Middleton and S^r W^m Brerton, who presently entred Wrexham; and shortly after Hawarden Castel was delivered to them.

After the taking of Holt-bridge, W^m Salusbury, of Rug, fortified the Castel of Denbigh.

In the mean time ther landed 2000 Welsh and English from Irland at Moston, at whose cominge the Parl^{mt}¹ fledd away, after they had for a fortnight possessed themselves of all Mailor and a greate part of Flintshire, without any resistance at all.

He had first, a regiment of six hundred men, which being much weakened he had a new commission, dated November, 1643, for the raising of twelve hundred men. Lord Capel also did him the honor of appointing him Commander-in-Chief (under him) of the counties of Denbigh and Flint.—Pennant's Tour in Wales.

¹ The author was eminently loyal, and he originally wrote "Rebels," which he subsequently altered into the safer word "Parl^{mt}."

A.D. 1643. Shortly after Hawerden Castell was yealded.

Biston Castel surprised and taken.

The same time, (about the 6th of December,) the Lord Biron came to Wales with great forces, and so passed thorough the contrie and went to Cheshire, and laid straight siege to Nantwyck in the middle of winter.

A.D. 1644. A: Domini 1644.

Elsmer's Royallists surprised by Col. Mitton.

12^o Januarii. S^r Rich. Wyllus and S^r Nic: Biron to the number of 200 were taken at Elsmeare at night in their Quarters, as they marched from Welshpoole to Nantwyck.

25^o Januarii. After that the L. Biron had for a longe while beesiged Nantwyck, S^r W^m Brereton gathered greate forces from divers partes and cam to relevee it, whereof the L. Biron hearinge, rose the siege and went to meet them, and was with his hole army utterly routed, 25 Januarii.

15^o Februarii. Bangor bridge was betrayed to Collonel Mitton, who coming over Dee tooke prisoners S^r Gerard Eaton, S^r Robert Eaton, with others. About the same time Coll. Mitton plundered and took prisoners in the Hundred of Oswestry, even to the walles of the towne, and brought greate *provisions* [booties] to Wem: from all parts aboute.

The same time Bangor in Flintshire beegan to be fortified for the King.

18^o februarii. Prince Robert cam to Shrewsbury.

20^o Martis, Prince Ro: cam to Chirk Castle, and so went to Chester, and retourned to Salop: 13 Martii.

12^o Martii, forty of the parl: taken at Farn by Holt bridge, by Capt. Robinson, Governor of Holt Castel.

Whilst the prince was at Newarke, y^e L. Biron gathered his forces from Chester and Denbighshire, and took four of the parl. Garrisons, viz. Emral: Hammer: Fens¹ and Beatchfield. 28 Martii 1644.

March 24. Coll. Ellis tooke Appley house and therein 20 commanders, 73 prisoners, 25 horses, with much ammunition. Into this Appley house (the prince being at Newarke) the parl: hastyly thrust in a garrison of both horse and foote from Wemm, intending to enlarge it as soone as they were able to send in more men. Hopton Castel taken.

¹ Fens was the residence of William Hammer Esq., a mansion house not far distant from Hammer and Bettisfield, in which latter place the present head of the family now resides.

S^r William Vaughan and Coll. Ellis gave a greate over- A.D. 1644
throwe to the parl: of Wemm at Longford neare Newport,
25 March. Vide Mercurium Aulien^m in 29 Martii.

5^o Aprilis, Prince Rupert retourns to Salop from Newark.

Brompton Bryan Castle taken.

Tonnge Castle taken.

May 3: 100 new pressed soldiers from Denbighshire
weare taken neare Mounfford brige as they were going to
Shirewsbury.

Maii 8: Prince Rupert retourned to Shrewsbury from Ox-
ford.

Maii 16. Prince Rupert advanced out of Shrewsbury
towards the North, with all the forces that lay in those
partes, to the number of () and likewise the L: Byron
advanced the same day out of Chester, with the forces that
quartered upon the borders of Denbyghshire and flintshire,
to the number of about ().

The whole army mett at Whitchurch and marched towards
lancashire, beeing (14000) stronge.

Prince Rupert tooke in Lancashire, Boulton, Bery, Wigin,
and Leverpoole: and Releevd Lathum.

The Parl: takinge the advantage of the Prince his absence,
made with all speede preparations to invade the Marches of
North Wales, and for which design the Earle of Denbigh
and S^r Tho: Midleton brought greate forces from London to
Shropshire, and joyned themselves with Coll. Mitton.

22^d of June. The Earle of Denbigh and Coll. Mitton
wonne first the Church: then the Towne of Oswestry, and
those that fled to the Castle yealded it up the next day
after.

About the 24 of July, Prince Rupert cam to Chester from
the North.

5th of August, the Parlm^t. tooke Poole in Montgomery-
shire.

Collonell Marrawe slaine.

23^d of August prince Rupert went through Meirionyth-
shire towards Oxford.

The battell of Marston-Moore nere York was fought the
3^d day of July, 1644.

5th of September, the Castle of Montgomery was yealded
to S^r Tho: Midlton, who the third day after was routed there
by Colonell Vaughan; and those of his forces that fled into
y^e Castle weare straightly beeseiged till they weare releevd

A.D. 1644 by S^r Wm. Brereton, who, giving battle to the Lord Byron, discomfited him and all his forces, on Wednesday the 18th of September, 1644.

friday before this battel the Lord Byron, with an army of 3000 out of Denbighshire, marched through Llansilin and Llanfyllin towards Montgomery.

12^o Novembris. The Parl^{nt} layed siege to Biston Castle, and there continued neare a fortnight, at which time they weare removed by the Lord Byron.

20^o Novemb: S^r Tho. Midleton and Coll. Mitton attempted suddenly in the night to surprize Chirke Castle, but were disappointed.

29th of the same month, the parl^{nt} burnt Mathavarn in Montgomeryshire, and made that part of the county conformable to the rest.

2^o Octobris: Sir Tho: Midleton wonne Read Castle¹ in Montgomeryshire, and tooke therein L: Powys, and carried him away prisoner to Oswestry.

Shortly after Sir Tho: Midleton and Coll. Mitton, with all their forces from Montgomeryshire and Shropshire, mett at Llangollen: And the 20th of October began violently to assault the Castle of Ruthyn, and soe continuinge for two dayes, and conceaving not hopes of forcing it, retreated out of the Country without performing any other atchievements.

Shortly after the 29th of November, the parl^{nt} tooke and burned the Abby of Nant-cwm-hir in Radnorshire.

4th of December, the Kinge's Soldiers burnt Bangor upon Dee and other great houses that if fortified might annoy the garrisons of Salop and Chester.

A.D. 1645. 1645. 17^o Januarii: S^r Willm. Brereton layd seige to Chester, and the 29th of the same month Sir Thomas Midleton invaded the lower parts of Denbighshire.

5th of february: Prince Maurice came to Shrewsbury, and having stayed there 9 dayes in ordering his forces, advanced towards Chester; the first night he lay at Chirk Castle, from thence went to Ruthyn, where S^r John Owens, with the forces of North Wales, expected his coming: And as soone as they had cleared Denbighshire, and releevd Chester, Coll. Mitton fell upon Shrewsbury and surprized the towne, 22^o febr. about 4 a clock in the morning.

¹ Red Castle, or Castell Coch, is the Welsh name of Powis Castle.

After the taking of Shrewsbury, the prince, with all his forces, lay for three weeks between Chester and Maylor, plundering and impoverishing the country extremely. All which time the parliament forces kept themselves in readiness in Cheshire and the other side of the river Dee, expecting the Prince's advance. And then prince Rupert came as far as Elsmere in Shropshire, where joyning both their forces, they went and releaved Byston Castle: and then (havinge wonne the commande of Holtbridge) they retourned towards Oxford. A.D. 1646.

[The new modelled army under S^r Tho. Fairfax.]

The same time also Generall Giaret came frome South Wales into Montgomeryshire, and lay a few days at Newtowne, with intention to make a garrison of that place.

As soon as the princes departed out of Wales, the par^l^t layed a stronge seige against Hiercole howse in Shropshire: And there continued a fortnight: at the end of which time, (conceaving the resolution of the Defendants to bee invincible,) they departed with greate losse of men.

5^o Aprilis on Eester eeve, S^r W^m Brereton, with the Northerne forces, and S^r Tho. Middleton, beeledgered Chester againe.

In time of which seige many of the par^l^t both commander and souldiers, weare taken in flintshire and Denbighshire by Coll. Trevor.

17 Maii. The par^l^m forces (hearinge of the kings approach to releve Chester) rose their seige and departed, after they had layed there just six weekes.

14 Junii. Nasby battell was fought neare Leicester, between K: and par^l.

23 Junii: Caurs Castle was yealded up to the par^l. upon composition the defendants should depart with bagge and baggage.

29 Junii: Sharaden Castle was surrendered upon the like composition.

These 2 castles weare taken in a fortnight's space.

After this the Shrewsbury forces sate before Hiercol, and the next morning after their cominge thither, they weare routed by Coll. Vaughan. And in their retreat the Par^l. forces burnt Routon and Shraden Castells.

2^o Augusti: The Montgomeryshire forces invaded Meirionythshire, and lay for a time at Dolgelle. The same time

A.D. 1645. the king's forces burnt Ynysymaengwyn lest the Parlm^t should find any Harbour there. Capt. Kinaston.

The same time E: V: fortified a new Garison at Aber-marchnad.

21 Augusti: The Mountg. forces invaded againe Meirionthshire, and lay for a week at Bala; until they weare driven out of the Country by Sir John Owens and the North-wales men.

In this voyage the party burnt Caer Gai.

Chester beseiged by the Parlm.

21 Septembris: The King passed through Montgomeryshire, and lay that night at Llanfyllin. The next day, viz: 22^o 7^{bris} The K: marched from Llanfyllin by Brithdir (where he dined and gave Proclamation among his souldiers that they should not plunder anything in Denbighshire,) and thence passed through Mochnant and Cefnhrifynydd, and so along the topp of the mountains to Chirk Castle, where he lay that night.

The rest of his army marched by Llansilin.

The next day after, being Tuesday, the K: advanced towards Chester.

24^o 7^{bris} being Wednesday, the Kinge's forces weare routed by the Parliament Army in a place called Rowton Moore.

From Chester the K: retreated to Denbigh-castle, and having layed there two or three nights, returned to Chirk Castle. The next morning, viz. 29 7^{bris} he advanced from thence with his army through Llansilin, and quartered that night in Halchdyn,¹ and so passed through Montgomeryshire towards Ludlow, &c.

After this overthrow Sir W^m Vachan, with an army of two or three thousand out of Ludlow and other garrisons in the marches of Wales, marched through Montgomeryshire towards Denbigh, intending with the addition of the forces of Northwales to relevee Chester againe. But Coll. Mytton, hearing of his approach, drew up his forces towards him, and neare Denbigh Castle gave him battel, wherein Sir W^m Vaughan was overthrown with all his army: whereof many weare slain in the pursuit, which continued six miles, even to Llangerniw.

Towards the later end of this yeare Holt Castle began to bee beseiged by the Parliament.

¹ Halchdyn, or Houghton, is a township in the parish of Llandysilio, Montgomeryshire.

Anno 1646. 24 Januarii. The Parlm^t began to beeleader A.D. 1646.
Ruthyn Castle.

January 16th. Holt Costle surrendered to Coll. Mytton.

The Cytty of Chester having now valiantly endured five months' siege, and being brought to greate extremity, after many desperate assaults and bloudy skirmiges, was surrendered by L. Byron to S^r W^m Brereton, to the use of the parliament, the 23^d day of February, 1646.

Chester being yealded, the Parl^m forces intended all their service for the reduction of North Wales: and to that end beseiged many of the garrisons in those parts at the same time, which weare rendered up one after another, to Maior Generall Mytton, as shall bee hereafter declared.

23 Februarii: The Montgomeryshire forces began to fortifie Llansilin¹ church for the straightninge and keeping inn of Chirk Castle men, where Sir John Watts was governor who shortly after deserting the Castle, and marching towards the Kinge's army with all his garrison souldiers, was taken by the men of Montgomery castle, after a hotte bickering in Churchstoke Church, the first day of March, 1646. Chirk Castle was deserted ultimo die Februarii.

13 Martii: The Castle of Flintshire was delivered up to the use of the Parliament.

About the 16th of March, the stronge garrison of Arcol, (which, ever since the surprizing of Shrewsbury, held out and much damnified the Parl^m in those partes,) was surrendered upon composition, to the state's use.

Harlech surrendered March 13. 1646-7.

12 April: Ruthyn Castle was surrendered to the Parl^m, and a stronge siege layed to Denbigh Castle.

Towards the later end of Aprill, Jo: Williams, Archbyshepe of Yorke, yealded Penrhyn house to Generall Mytton, and assisted the Parl^m in beseiging of Carnarvon, where y^e L. Byron had retreated for safety, after the rendition of West Chester.

¹ An anecdote connected with the presence of the Parliamentary forces in Llansilin, is still preserved among the inhabitants. A party of military attacked the strongly built farm-house of Tymawr, where they anticipated no opposition, but the doors were shut against them, and to their astonishment, they failed in making good their entrance. After the assault had continued for some time, the brave inmates, by availing themselves of unexpected auxiliaries, gained the victory, for they threw out some hives of bees, which completely routed the enemy.

A.D. 1646. 23 Maii: Ludlow was yealded to the Parliament.

11 Junii: Carnarvon towne and castle were yealded up to the Parl^m by the Lord Byron, governor thereof, to Coll. Mitton.

13 Junii: S^r Thos: Mydleton¹ cam first to Chirk Castle after it was deserted by S^r J^{no} Watts.

25 Junii: Oxford, and Beaumarish in Anglesey, weare surrendered to the Parl^m; Beaumarish reduced by Coll. Mitton.

27 Octobris: Denbigh Castle was surrendered to Coll. Mytton, for the use of the Parliamt., by W. Salusbury,² of Bachymbyd, governor thereof.

A.D. 1647. The of January, 1647. Holt Castle was surrendered to Colonell Mytton, by S^r Ric. Lloyd.

Harlech Castle surrendered 13^o Martii, 1647, secund. comput. R. Vachan, whom I take followed y^e Eccles. Vulgar account, w^{ch} is the same with my 1647; for I beginne y^e yere in these Remembrances, wth the Historical yere, beeginning the first of January.

THE REGALIA OF WALES.

THE most interesting relic in Wales was the "*Croes Naid*," (the Cross of Refuge,) which was supposed to be a part of the real Cross on which our Saviour suffered. Ross, in his *Antiquities of Warwick*, says, that St. Neot brought this treasure into Wales from the holy land; but a Welsh bard, on the contrary, says,

"Dioben Elen Godebog
I Gred a gavas y Grog."

"Without difficulty, Elen Godebog
Found the Cross for Christendom."

¹ Sir Thomas Middleton, Knt. of Chirk Castle, died in 1666, at the age of fourscore. The last twenty years of his life he had mostly spent in active service for the Commonwealth.

² Colonel William Salusbury, of Bachymbyd, the brave governor of Denbigh Castle, was commonly called Salusbury Hosanau Gleison, or Blue Stockings. The siege was commenced about the 16th of July, but the besieged made a most gallant defence, and only surrendered on the most honourable terms.

A similar statement is made in the "Genealogy of the Saints;"—"Elen found the blessed Cross, after it had been concealed in the earth by the Jews."

This relic was afterwards gilded and adorned with gold, silver, and precious stones, and carried on certain occasions before the Prince of Wales.

Einion ab Ivor, Davydd ab Gronwy, and others, having betrayed their prince, Davydd, brother of the last Llewelyn, to Edward I., then at Rhuddlan Castle, brought him to the English monarch, together with the *Regalia*, amongst which were the Croes Naid and the crown of King Arthur. "And so," observe the English chroniclers on the subject, "the glory of the Welsh, though against their will, was transferred to the English."¹

The following extract from Rot. Wall. ii. Edw. I., m. 1., refers to this affair:—

"Pro Anyano filio Ynor et aliis qui detulerunt ad regem partem illam pretiosissimi ligni Crucis quæ a Wallensibus vocatur Croysseneyht habeant hanc libertatem quod non teneantur in aliquo exercitu regis sequi extra quatuor cantreda."

Edward conveyed these in great solemnity to Westminster Abbey, attended by the Archbishop of Canterbury and his suffragans, dressed in their sacred robes, and a vast number of people. He there placed them on the high altar, probably as offerings, as his son, Alphonso, had before done with the ring of Llewelyn and other jewels. These latter were taken to adorn the tomb of Edward the Confessor; but what became of the others is not known. If they were deposited in the Tower, they have shared the same fate as every thing else which fell into Gromwell's sacrilegious hands. No regalia of older date than the time of Charles II. are to be found in the Tower.²

URIEN.

¹ Annal. Waverl.—Matth. Westm.

² Rev. T. Price, Hanes Cymru, p. 787.

HERALDRY.

HISTORICAL ARMS.

IN the eleventh year of the reign of Henry II., Cadivor ap Dyvnwal, Lord of Castell Howel, at the head of a detachment of the forces of Rhys, Prince of South Wales, took by escalade, the Castle of Cardigan, then held by the Earl of Clare, and a body of Flemings, for the English monarch. For which action he was enriched by Rhys with several estates, and permitted to bear the following arms:—"Sable, a *spear's head*, argent, imbrued, gules, between *three scaling ladders* of the second (two and one;) on a chief of the third, a castle triple towered, proper."

Llewelyn ap Ynyr o Iâl, while in conversation with Owen Gwynedd, Prince of North Wales, after the battle of Crogen, A.D. 1165, accidentally drew his left hand, smeared with blood, across his sword, and left the mark of his four bloody fingers, which the prince discovering, ordained that he should carry similar marks on his shield, whence he subsequently bore "*Paly of eight*, argent and gules."

Ednyved Vychan, Lord of Brynffenigl, in Denbighland, and Criccieth, in Eivionydd, Chief Justice and General of Llewelyn ap Iorwerth, king of North Wales, bore, originally, "Gules, a Saracen's head, erased at the neck, argent, environed about the temples with a wreath, or, and argent;" which were the arms of his ancestor, Marchudd ap Cynan. However, after defeating the English army, under Ranulph, Earl of Chester, and killing three of its chief captains, whose heads he laid at his master's feet, Llewelyn directed, as a reward, that in future he should bear "Gules, between *three Englishmen's heads*, in profile, couped at the neck, proper, bearded and crined, sable, a cheveron, ermine."

Morgan le Yonge, of the family of the Yonges of Bryn Yorcin, co. Flint, had lands granted him in the reign of Richard II., for having taken prisoner a Spanish grandee of great note, and was permitted to bear his arms, "Gules, a toison, or," in a canton on his own shield.

The arms of the Vaughans of Brecknockshire, were "Sable, three *boys' heads* couped at the shoulders, argent, crined, or, each having a *snake* wreathed round his neck, azure." Sometimes they were borne with "a cheveron, argent." In

accounting for these ensigns, tradition says that some one of the ancestors of the family was born with a snake about his neck.

ALLUSIVE ARMS.

The standard of y Blaidd Rhudd, (*the ruddy or bloody wolf*,) Lord of Gest, near Penmorva, bore "a *wolf*, passant, on an azure ground." His descendant, Rhirid Vlaidd, (*Rhirid the wolf*,) Lord of Penllyn in Merionethshire, in the twelfth century, bore "Argent, on a pile vert, three *wolves' heads*, erased of the field." [Griffith Goch, (*the red*,) Lord of Rhos, and Rhyvoniog, bore "Or, a *Griphon*, rampant, *gules*."] The family of Lluellyn, (or Llewelyn—*lion-like*,) of Fletchham Lodge, co. Surrey, but of Welsh extraction, bears "Argent, a *lion*, rampant, sable, crowned, or, langued, *gules*,"

Lewis, (another name for *Llewelyn*,) of Newhouse, Glamorganshire, bears "Sable, a *lion*, rampant, argent."

Lewis of St. Pierre, Monmouthshire, bears "Or, a *lion*, rampant, guardant, sable."

Llewelyn, the last Prince of Wales, bore "Quarterly, or, and *gules*, four *lions*, passant, guardant, counter changed."

CRESTS.

Historical.—Robert Davies, Esq., of Gwysanney, co. Flint, obtained from the College of Heralds, April 20, 1581, a grant of the following crest: "A lion's head, erased, quarterly, argent and sable, langued, *gules*."

Allusive.—Price of Bryn y Pys, (*Peas Bank*,) co. Flint, has for his crest "a cock, with a *pea-pod* in its mouth."

MOTTOES.

The mottoe, "Marte et Mari faventibus," borne by Morris of York, seems to have a reference to the etymological meaning of the family name:—Mawr rwyg, —(*of great sway*;) or, Mor rhys, —(*eager for the sea*.)

The Hugheses of Gwerclas, Barons of Kymmer yn Edeirion, assumed as their mottoe, the name of their barony. These had also supporters to their arms, viz., "Dexter, a lion, rampant, sable, armed and langued, *gules*, — (the black lion of Powys)—sinister, a dragon, *gules*, with wings displayed, (the cognizance of the Sovereigns of Wales.)"

TITLES.

John Salisbury, in his Book of Pedigrees, says, that the princes of Powys were lords paramount of both *Maelors*, *Nanheudwy*, &c.; and that the descendants of Tudor Trevor were their barons, called *Uchelwyr*, (or nobles,) in old manuscripts.

Lewys Dwnn, Deputy Herald at Arms for all Wales, 1550–1580, in reference to the origin of the word “Baron,” says, that when Fitzhamon and his knights had taken possession of Glamorgan, finding the natives styling their several chieftains *Brenin Morganwg*, *Brenin Gwent*, *Brenin Dyved*, &c., signifying *King* of Glamorgan, *King* of Gwent, &c., they composed a word in their own tongue, “*Baron*,” with the same signification, meaning a man of rank.¹

GENEALOGY.

OLIVER CROMWELL. — It is not generally known that the Protector was of Welsh descent; such, however, was the case. His great great grandfather was William ap Ieuan, a gentleman of good family in the county of Glamorgan, who held an honourable office in the household of Jasper Tudor, Earl of Bedford. A son of this William, who went by the name of Morgan ap William, alias Morgan Williams, married a sister of Thomas Cromwell, Earl of Essex. His eldest son, Richard, received the honours of knighthood, and assumed, at the desire of Henry VIII., the surname of his uncle Cromwell. Most of the family, however, continued to write their names Cromwell, *alias* Williams, down to the time of James I. Sir Richard had a son, named Robert, who settled in the town of Huntingdon, and became a brewer there. His son was the celebrated Oliver, who was declared Lord Protector in the year 1653. This distinguished personage bore his paternal ensigns, viz., “Sable, a lion rampant, argent.”

¹ All, perhaps, that Lewys Dwnn means to state is, that the Norman intruders adopted their own feudal term “Barones” as an equivalent for the Celtic term. The word “Baro” was of much earlier date; as may be seen on referring to Ducange Gloss. Med. et Infim. Lat. vol. i. in voce *Baro*, where the possible derivations of the term are explained and discussed at full length. — ED. ARCH. CAMB.

SIR JOHN OLDCASTLE—called by the Cambrians *Sion Hendy o Went Iscoed*, was a native of the Welsh part of Herefordshire. Having, A.D. 1413, escaped from the Tower of London, whither he had been committed on the charge of heresy, he lay concealed for a time with some Lollard friends at Bron-iarth, near the residence of Sir Griffith Vaughan, lord of Burgedin. Here, in 1417, Sir Griffith and his brother, Ieuan ab Griffith, with the assistance of others, apprehended him. They then took him to Pool Castle, and delivered him over to Edward Charlton, lord Powys, who immediately dispatched his son-in-law with him back to London. Lord Powys received in return a letter of thanks from Parliament; and, after a while, he also rewarded Sir Griffith and his brother, Ieuan, for their share in the transaction, as appears from an original deed in the possession of the descendants of Sir Griffith, at Garth, near Welshpool; of which the following is an extract:

“Edward Charlton, Lord Powys, to the honour of God, and in consideration of the diligence and assiduous pains taken by *Ieuan ab Gruffydd ab Ieuan ab Madoc ab Gwênwys*, and *Griffith Vichan*, his brother, in seizing John Oldcastell an heretic, and perverter of the Catholic Faith, and an enemy to our Sovereign King that now is; at the instance of the said parties—the said Lord Powys indemnifies them of all murders and other misdemeanors by them committed on that occasion; and also to the honour of the most omnipotent God, the said Lord Powys remits unto the said Ieuan and Griffith in perpetuity all suits and services, *porthiant hav*, and *porthiant gauav*, &c., for all their lands within his lordship's manor of Soithstrad Marchell * * * paying in lieu thereof, of all rents and services whatsoever, which they held or owed suit for, to the said Lord Powys and his heirs, *one barbed arrow* yearly for ever at the feast of St. John the Baptist.” * * *

“In cujus rei testimonium, &c.
“His testibus David Holbach tunc Senescallo nostro Powysie. Hugone Say tunc Capitaneo castri n'ri de Pola. Matheo ap Ieuan ap Iorw' tunc receptore nr'o ibidem. Thoma Biriton tunc Constabulario castri n'ri de Pola. Thoma Vichan et David Brailer Armigeris nostris. Theodoro ap. Gr. clerico nr'o et multis aliis. Datur apud Manerium nostrum de Mathraval sexto die mensis Julii anno regni regis Henrici quinti post conquestum septimo.” (1420.)

GLENER.

ARTHUR AND HIS KNIGHTS.

[OUT OF AN OLD WELSH MS. IN THE POSSESSION OF ANGHARAD LLWYD.]

Twenty-four noble Knights always dwelt in the Court of Arthur; and every one of them was naturally gifted with certain qualities of excellency not possessed by others.

There were three golden-tongued Knights in the Court of Arthur; Gwalchmai ab Llew ab Cenvarch, Drudwas ab Triffin, and Eliwlad ab Madoc ab Uthyr; and there was neither king nor lord to whom they came but would listen to them; and whatever request they made, they obtained it, and would have it, willingly or unwillingly.

There were three chaste Knights in the Court of Arthur; Burt ab Brwst, king of Gasgwyn, (Gascony,) Peredyr ab Evrog the Earl, and Galath ab Lancelot Lac. Wherever these went, neither a giant, nor a sage, nor an unspiritual person could withstand any one of them.

There were three Knights of battle in the Court of Arthur; Cadwr Earl of Cornwall, Lancelot Lac, and Owain ab Urien Reged; and this was their characteristic, that they would not retreat through fear of spear, or sword, or arrow; and Arthur never had shame in battle the day he saw their faces in the field. Therefore Arthur called these knights, Knights of Battle.

There were three Knights who had the power of illusion in the Court of Arthur; Menw ab Tegwared, Tristan ab Tallweh, and Eiddili Cor, for they appeared on an emergency in any shape they liked, and therefore no one could overcome them.

There were three royal Knights in the Court of Arthur; Nasiens, son of the king of Denmark, Medrod ab Llew ab Cenvarch, and Howel ab Emyr Llydaw. It was their renown, that no king nor emperor in the world could refuse them any favour in time of peace, because of their fairness and discretion:—in war, neither a private soldier nor a champion, however good their weapons, could withstand them; therefore were they called Royal Knights.

There were three just Knights in the Court of Arthur; Blaes, son of the Earl of Llychlyn, (*Scandinavia*), Cadawc ab Gwynllyw Varvog, and Petrog Baladr ddellt ab Clement, Prince of Cornwall. This was their characteristic, that they

would put to death whoever committed wrong, however powerful he might be; for they were engaged to maintain justice by every law:—Blaes by the civil law, Cadawc by the canon law, and Petrog by the law of arms. Therefore were they styled Just Knights.

There were three Knights of Repugnance in the Court of Arthur; Morvran ab Tegid, Sanddev Bryd Angel, and Glewlyd Gavaelvawr. It was their characteristic, that nobody could refuse them any thing:—Sanddev, because he was so fair; Morvran, because he was so ugly; and Glewlyd, because he was so big, so strong, and so cruel. Therefore were they called the Knights of Repugnance.

There were three Counselling Knights in the Court of Arthur; Cynon ab Clydno Eiddyn, Aaron ab Cenvarch, and Llywarch Hen ab Elidr Lydanwyn; and these three were the Counsellors of Arthur. Whatever difficulty befel him, they gave him such counsel, that none were able to overcome him. Thus Arthur prevailed against all men, and every exploit, and every nation in the world, through the might of the Powerful Spirit, and the faith and hope he had in these men, and through the consecrated weapons which God had bestowed upon him.

Rhon-gonian was the name of his lance, Caled-vlwch that of his sword, and Carn-wennan that of his dagger.

The following are the names of military swords:—the sword of Arthur, Caled-vlwch; the sword of Julius Cæsar, Emperor of Rome, Ange glas, (*pale death*;) the sword of Charles, King of France, Gwdion; the sword of Roland, Durundardd; the sword of Oliver, Llawtyclyr.

ANECDOTE.

ORIGIN OF A PROVERB.

“DAVYDD Llwyd was a voluminous writer as a poet; and, above that, as a prophet. He was a *Bardd* and a *Brudiwr*; and his *brudiau*, or enigmatical productions, are numerous. These amused, but could not enlighten his countrymen. The Earl of Richmond, on his way from Milford towards Shrewsbury, to contest for the Crown which was tottering on Richard III.'s head, thought it worth his while to call at Mathavarn, and consult this pupil of Merddin as to the suc-

cess of his adventure, and at once proposed the question to his seer. The answer was not ready; he hesitated, and promised a reply by the following morning. Finding his craft failing him, he grew visibly dejected. His wife having observed such a sudden change in her husband's countenance, inquired, after the earl had retired to rest, the reason. He told her the dilemma he was in; upon which she exclaimed:— 'What! you a bard,—a prophet,—a sage! Can *you* hesitate what answer to return to the question? Tell him confidently that he *will* succeed to the throne; and if that proves true, your character is established; if not, you need not fear that he will return here to reproach you for being a false prophet.' This satisfied the seer; and no less so the earl, when they held a consultation at the dawn of the following morning. This adventure gave rise to the proverb, (still recollected by the peasantry,) *Cynghorgwraig heb ei olyn*; that is, 'a wife's advice, without being asked for it,' is always auspicious."—*Lewis Glyn Cothi*. p. 449. *Note*.

Davydd Llwyd lived at Mathavarn, in the parish of Llanwrin, Cyveiliog, and was possessed of a considerable estate on both sides the Dyvi above Machynllaith.

HOLY WELLS.

MANY a parish in Wales can boast of its sacred well, bearing generally, if not always, the name of the Saint by whom the church was founded, or to whom it was afterwards dedicated. In a credulous age, these wells were supposed to be endued with some supernatural efficacy, and indeed a few of them are still regarded by the ignorant populace with feelings of no ordinary awe. Probably the origin of this superstition may be dated in times anterior to the Christian era, for, as we are aware, rivers and fountains entered deeply into the Druidical economy, in consequence, no doubt, of some traditionary reminiscence of the Deluge,—that great event which destroyed and kept alive. So far was veneration for them carried, that in Gaul it degenerated into rank idolatry, for divine honours were actually paid to *Onvana* or *Divona*, as the goddess who presided over the waters:—

"Divona, Celtarum lingua fons addite divis."—AUSONIUS.

And though indigenous Druidism never tolerated polytheism, yet we are assured by Gildas, that the worship of rivers and mountains was not unknown even in Britain. His words are, —

“Neque nominatim inclamitans montes ipsos, aut fontes vel colles, aut fluvios olim exitiabiles, nunc vero humanis usibus utiles, quibus divinus honor a cæco tunc populo cumulabatur.” — *Hist. Gild.* § 4.

The practice spoken of here was doubtless introduced by the later tribes which settled in the island. It formed a part likewise of the Irish system. In a history of St. Patrick, it is mentioned, as the motive of this holy man for visiting Slane, that he had heard of a fountain there which the Magi honoured, and made offerings to it, as to a god. — See Sir W. Betham's *Irish Antiquarian Researches*, *Append.* 29.

It would appear that this species of idolatry lingered among the people long after the introduction of Christianity. It was interdicted in Gaul at the Council of Tours, A.D. 567:—

“Veneratores lapidum, accensores facularum, et excolentes sacra fontium et arborum, admonemus.” — *Council Turon.* A.D. 567.

The law of Canute supposes its existence in Britain at even a later period:—

“Prohibemus etiam serio—quod quis adoret Ignem vel Fluvium Torrens, vel Saxa vel alicujus generis arborum ligna.” — *Wilkins, Leg. Ang. Sax.* p. 134.

The British missionaries, whilst engaged in the work of evangelizing the country, were careful to do as little violence as possible to ancient prejudices. Their aim was to hallow them, by clothing them with Christianity. Hence, as we are informed, they continued to perform Divine service within the old circles, and chose the future ministers exclusively out of the Bardic college. It is not unreasonable to suppose, therefore, that they also appropriated for the Church the Druidical wells, by selecting them as “the lavers of regeneration;” and thus exhibited vividly to the minds of the people the great truth, that the Diluvian types received their fulfilment in Christian baptism.

But whether such an appropriation existed or not, we can well imagine that the primitive saints of Britain would consecrate particular wells or streams for the purposes of baptism, before the erection of parish churches. The people

would naturally think that these cured bodily ailments, the effects of sin, when sin itself was washed away. In the course of time the sacramental operations would be overlooked, and they would attribute to the waters themselves inherent and permanent efficacy. Something of this sort is still observable in the creed of several midwives and nurses, who think that a sick infant begins to recover immediately on being baptized, though they themselves may be ignorant of the doctrine of regeneration, or even affect to disbelieve it.

After the erection of churches, as in all probability the baptismal element was fetched out of the old consecrated wells, veneration for them would by no means be diminished.

Some of them might have acquired their celebrity from having been the fountains at which holy and abstemious hermits were in the habit of satisfying their thirst.

These wells, however, were not considered equally efficacious in every case. To some was attributed the power of healing all bodily diseases whatever; — some were renowned for affording remedy to particular ailments, whether of the body or mind; — whilst others were looked upon as capable not merely of affecting the man, whether for good or ill, but also of altering his worldly condition. This variety may have arisen either from the medicinal properties of the waters, or else from the reputation of their patron saints, perhaps in some instances from both causes conjointly.

To particularize a few, whose fame is not yet forgotten; —

1. ST. WINIFRED'S WELL, in Flintshire. This well was considered formerly of such importance as to impart its name to the town in which it is situated; indeed, it is not at all improbable that Holywell owes its very existence to it. The legend says that Gwenvrewi, or Winifred, a female saint about the commencement of the seventh century, had her head struck off by a chieftain named Caradog, whilst she was in the act of escaping from his unchaste embraces; and that on the spot where the head fell a spring of water immediately gushed forth, "which flows to this day, and by the holy virgin's merits gives health to a world of diseased persons." — (*Cressy*.) The well is covered by a small gothic building, said to have been erected by Margaret, mother of Henry VII.; and over it is a chapel of the same date, but now used as a charity school. The history and architecture

of these edifices will probably form the subject of a future article in the *Archæologia Cambrensis*. Drayton maintained that no dog could be drowned in the waters of this well; nor have their preserving properties suffered much in the public esteem even to this day. For not only Roman Catholics, but those who have forgotten the merits of St. Winifred, still repair thither in considerable numbers, with a view to get their bodily infirmities removed. And the crutches, barrows, and other votive offerings, which are suspended against the walls, are vivid testimonies to the reasonableness of their expectations.

2. ST. TEGLA'S WELL. This is about half way between Wrexham and Ruthin, in the parish of Llandegla. It has been considered efficacious in cases of epilepsy; so much so, that one of the designations, applied to that complaint in the Welsh dictionaries, is *Chwyr Tegla*, or Tegla's disease. However, relief is not to be obtained by simply bathing in it, as in the case of St. Winfred's well. There is, moreover, a superstitious ceremony to be performed, something after the following manner. The patient must repair to the well after sunset, and wash himself in it; then, having made an offering into it of four-pence, he must walk round it three times, and thrice recite the Lord's prayer. If he is of the male sex, he offers a cock; if a woman, a hen. The bird is conveyed in a basket, first round the well, then round the church, when the rite of repeating the Pater Noster is again performed. It is necessary that the patient should afterwards enter the church, creep under the altar, and, making the bible his pillow, and the communion cloth his coverlet, there remain until the break of day. Then, having made a further offering of six-pence, and leaving the cock or hen, as the case may be, he is at liberty to depart. Should the bird die, it is supposed that the disease has been transferred to it, and the man or woman consequently cured. Pennant says that there is a free stone at this well, inscribed with the following letters:—

A . G θ E : G .

3. ST. DWYNWEN'S WELL, in the parish of Llanddwynwen or Llanddwyn, Anglesey. Dwynwen was the Valentine of the Britons—the patron saint of lovers. And in former times, particularly about the middle of the fourteenth century, a great number of both sexes visited her well for the

purpose of being cured of love-sickness. If its waters ever afforded a remedy in such cases, they must indeed have been endowed with miraculous properties!

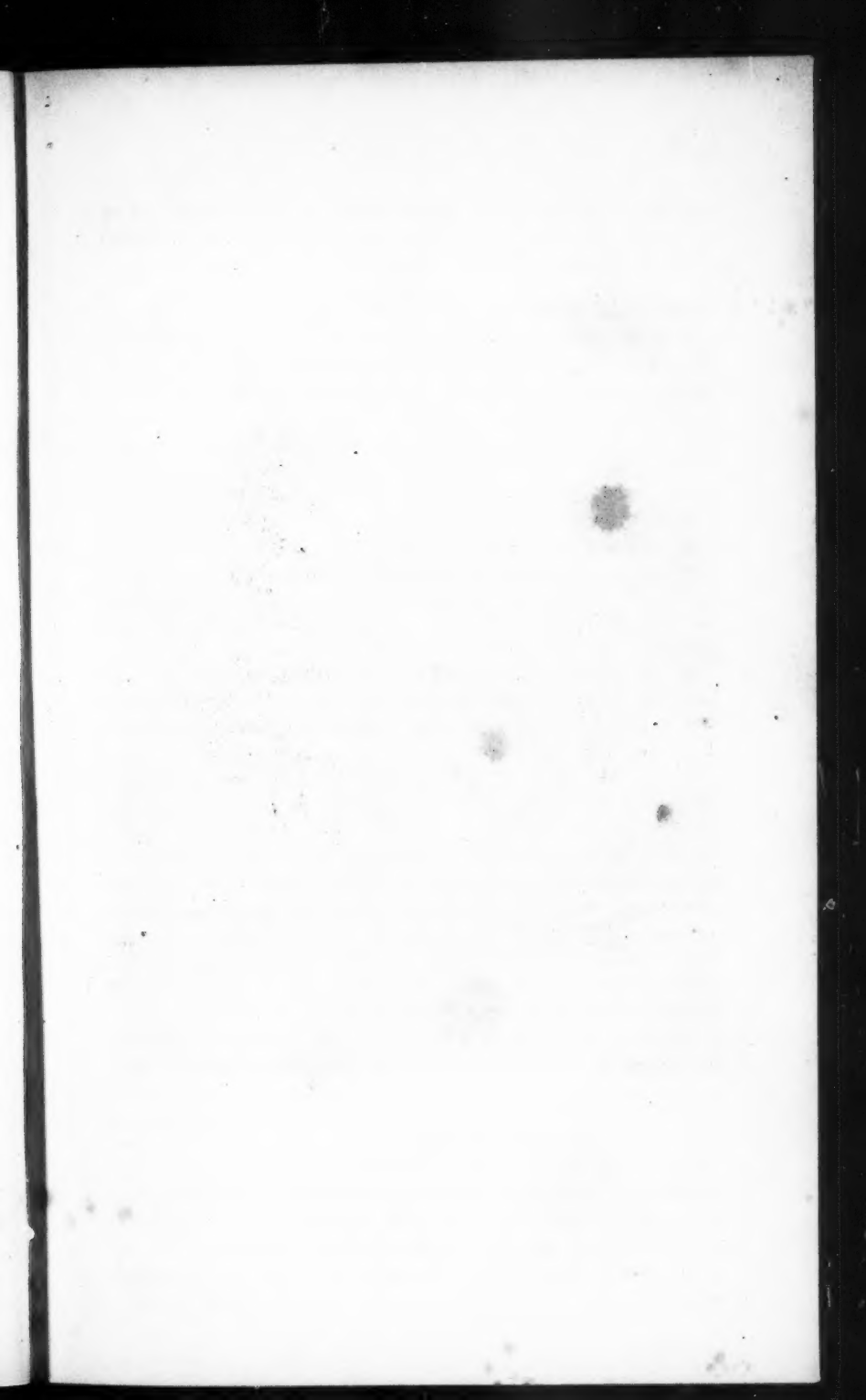
4. ST. ELIAN'S WELL, in the parish of Llanelian, Denbighshire. This is the most dreadful of all the wells, and the one in whose miraculous powers the peasants of the present day most fully believe. Persons who bear any great malice against others, and wish to injure them, frequently resort to the minister of the well, who for a sum of money undertakes to "offer" them in it. The penalty consists either in personal pain, or loss of property, as the offerer pleases. Various ceremonies are gone through on the occasion; amongst others, the name of the devoted is registered in a book — a pin in his name, and a pebble with his initials inscribed thereon, are thrown into the well. When the curse is to be removed, the ceremonies are to a certain extent reversed, such as erasing the name from the book, taking up the pebble, with several other practices of a superstitious character.

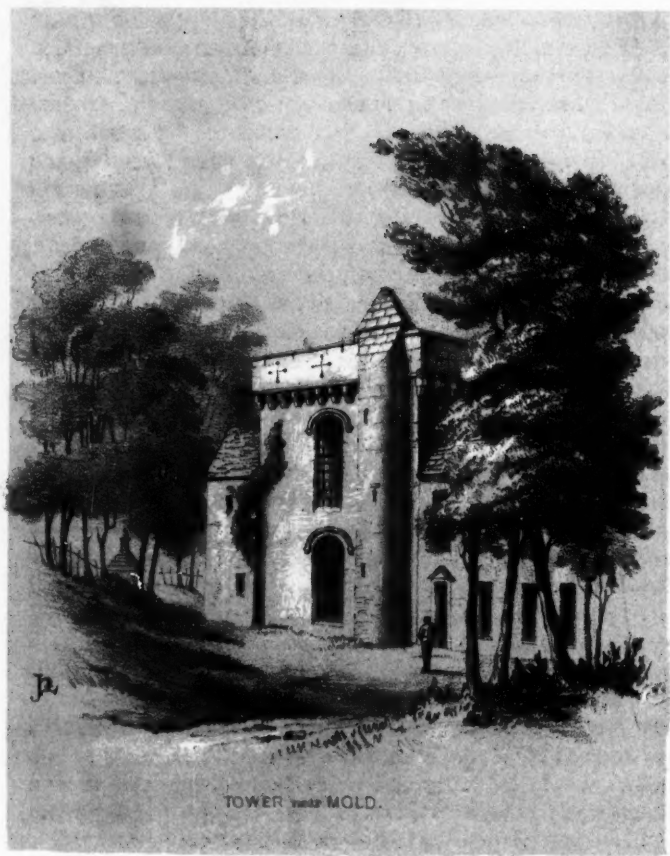
5. ST. CYNHAVAL'S WELL, on the side of a hill in the parish of Llangynhaval, Denbighshire. This is celebrated for curing warts, which is partly done by pricking them with a pin, and throwing it into the well.

6. ST. MARY'S WELLS. These are to be found in parishes dedicated to the Blessed Virgin, and formerly they supplied all the water which their respective churches required. There is one of them in the chapelry of which the writer of the present article is incumbent; and several of the parishioners still remember the time when the baptismal water was invariably fetched out of it, though it is about a mile or more distant from the church. He was lately told by one of them that the efficacy of the water was considered to lie in the *southward* flowing of the stream!

Such were a few of the holy wells of our ancestors, according to the information which the writer has been able to obtain respecting them from report and tradition. Should other persons be in a position to detect any inaccuracy or omission in the details of this account, or be aware of other wells of the like character within the principality, they are earnestly invited to furnish the *Archæologia Cambrensis* with their additional knowledge. The study of such a subject cannot fail to interest the antiquarian, inasmuch as it conduces to the illustration of the spirit and manners of bygone days.

AB ITHEL.





TOWER, NEAR MOLD, FLINTSHIRE.

ABOUT a mile and a half from Mold, and on the right hand side of the road from thence to Nerquis, stands a venerable, yet desolate looking mansion, partly of ancient, partly of modern date, amidst the remains of "tall ancestral groves," and proud even in its decay. It consists of a tall machicolated and embattled tower, adjoining to what seems to be a mansion house of the time of Queen Anne. The alliance between the two buildings is incongruous; the outer works and defences of the fortified portion are gone, and there is not even the trim garden nor the stable yard of the less warlike dwelling; an ordinary pasture field is in front, with a fish pond and a solitary sun dial to tell of former brilliant hours; while behind are the piggeries, the cowsheds, and the other unpleasant adjuncts of a small farm. Still the edifice is not much dilapidated; the masonry of the tower is good and sharp as ever; the rampant monsters at the corners, that voided from their throats the waters of the roof, grin at the visitor as grimly as ever they did of old; and if neglect and ruin be visible any where, they have come from the hand of man. It is a pity that a proud old place like this should be abandoned to its fate; for is there not more well-founded grandeur associated with walls within which one's ancestors were born, for which they fought and bled, or in which they died, than with the most ample and elegant halls, that date, as it were, only from yesterday?

The principal tower of this edifice, from which it seems to have derived its name, is on the western side of the mansion, forming an oblong building of forty-five feet on the western and eastern sides, twenty-seven feet on the northern and southern, and about forty feet in height to the top of the battlement. It was formerly divided into three stories, but these have been altered into two, apparently at the beginning of the eighteenth century; and thus the architectural features of the building have been greatly changed. On the top was once a stone roof, reposing on massive timber beams, sufficiently level to allow of the working of engines of war upon it, and ample enough in area to accommodate a score or more of archers. A circular turret staircase leads to the roof at the south-eastern angle, and has three doors within,

corresponding to the different stories of the original building. At the south-western corner of this tower is a lower oblong building, commonly called the dungeon. It consisted of two stories, with a dungeon or cellar beneath; and communicated with the ground-floor room of the larger tower by a small arched doorway. There are some remains of an ornamented timber ceiling in this smaller building; and a water channel, with a ring in the subterraneous portion, induces the belief that it was intended as a place of confinement, or at least of concealment. It is lighted only by long narrow loop holes from without, and preserves its original stone roof. Under the larger building is a cellar, with a plain segmental vault, which was approached by a doorway leading from the mansion. On the eastern wall of the main tower are to be seen traces of junction with the old roof of the house, which was no doubt burned down, as we shall afterwards mention, in the fifteenth century; and we conjecture that this tower was intended as a place of security in case of any sudden attack, rather than as a place of permanent abode. From the forms of the archways, which are flattened and four-centered, from the mouldings of the battlements, and from the workmanship of the immense gargouilles, which are still perfect at each corner of the machicolated battlement, we infer that the building is of the fifteenth century, and probably dates from the earlier portion of it. We are not aware of any documentary evidence as to its precise date. The old roof of the tower had been altered in the sixteenth or seventeenth century, and raised so as to allow of a place of concealment being made amongst the timbers, which may have served to shelter proscribed Roman Catholics, or other persons obnoxious to the government of the day. The style of the two large apartments, which occupy the whole extent of the building, is French, and is rather curious from the respect that has been shewn, in making them, to the style of the middle ages; for instead of forming square-headed Italian windows, an attempt, and not a bad one, at mediæval windows has been made. The mouldings have been imitated from the battlements; and certain ornamental portions of the older windows have been used up, so as to produce an effect which, at first, puzzles the antiquary. Were it not for the style of the rooms within, we should assign these windows to the temporary revival in the time of Charles I.

Over the northern window of the upper apartment is a shield, the bearings of which we are not able to assign correctly to any family. They are, quarterly, first and fourth, three fleurs de lys, two and one; second and third, three lions passant regardant; supporters, on the dexter side, a mermaid, on the sinister side what appears (being much mutilated) to be a griffin. A small head, crowned, terminates the dripstone on the eastern side of this window, and a female head, with the horned head-dress in fashion during the fifteenth century, ends that on the western. These ornaments formed part of the older decorations of the original building.

In the lower apartment of the tower, which is panelled with oak all round to three-fifths of its height, there is a shield over the chimney piece with the following bearings: quarterly, first, on a bend dexter, a lion passant; second, on a chevron three trefoils, between three goats' heads erased, two and one; third, a griffin rampant; fourth, a lion passant regardant. Crest, on a squire's helm, on a wreath an eagle displayed. Motto, *Heb Dduw heb ddim*, ("without God, without anything.") These bearings are connected with those of the Wynnes, formerly possessors of the domain. On a corbel outside this room is a griffin.

The masonry of the tower shows few signs of decay, and none but what might be easily repaired. Several of the stones in the turret staircase and on the western wall bear the mason's mark, a rude W. The gargouilles of the tower no longer serve to carry off the water, from the roof having been altered; but they are in excellent preservation, and of truly monstrous design. The loop holes of the battlement are beautifully formed equal-armed crosses, with circular ends.

The modern house, on the eastern side of the tower, presents no features worthy of remark; but it might be formed into a commodious residence. In a field on the western side of the tower is a circular pigeon house, perhaps of the seventeenth century; and tradition (only an idle one) says that a subterraneous passage leads to it from the dungeon. Our view shows the southern side of the tower—its circular staircase, curiously flattened at top to admit of a square roof—the dungeon—and part of the mansion house, with the pigeon house appearing through the trees.

During the war of the Roses this place was inhabited by Reinallt ap Gruffydd ap Bleddyn, a descendant of Bleddyn ab Cynvyn, founder of the third royal tribe of Wales. He and his people were always at variance with the citizens of Chester. In 1465 a considerable number of the latter came to Mold fair; a fray ensued between the two parties, and a dreadful slaughter was made on both sides. Reinallt, however, obtained the victory, took prisoner Robert Bryne, linen draper, and ex-mayor of Chester, whom he led to his tower, and, according to Pennant, hung on a staple in his great hall. An attempt was subsequently made to seize Reinallt; and two hundred powerful men sallied from Chester for that purpose. He retired thereupon into a neighbouring wood,¹ permitted some of his enemies to enter the house, then rushing from his hiding place, fastened the door, and setting fire to the place, burnt them without mercy; he then attacked the rest, and pursued them to the sea side, where those who escaped the sword perished in the Channel. Reinallt received his pardon from Thomas, Lord Stanley, lord of the council of Wales, which was afterwards confirmed under the great seal by Edward IV. — *Pennant*, vol. i. p. 339.

There is an inconsistency, however, in Pennant's account, or rather in the traditions which he adopted, that requires pointing out. Pennant, usually so acute, believed that a staple in the ceiling of the lower or ground floor room was the actual staple that had the honour of supporting the weight of the ex-mayoralty of Chester; whereas the room itself is of a date long posterior to that event, and the staple is nothing more than a rather slight ring for a chandelier; there is nothing old about it. It will be seen too, by an anecdote given below, that the mayor perished by the sword, not by hanging; and we are inclined to infer from it that the citizens set the house on fire, after carousing in it; that the owner then fell upon them, slaughtered many, and drove the rest down to the coast, *l'épée dans les reins*, wreaking vengeance on them all the way. We very much doubt the probability of a man destroying his own house when it would have been as easy to compass his revenge in another manner. The following is the anecdote referred to; it occurs in several old books.

¹ One of the names of Tower in former times was *Bryncoed* ("the woody bank;") and the township, in which it is situated, still goes by that name.

Four cousins having met at an inn began to boast to each other of their various exploits. The first was Davydd ap Siancyn ap Davydd Crâch, of Nant Conwy, who began:—"This is the dagger with which I slew the red Judge, on the bench at Denbigh." The second, Davydd ap Ieuan ap Einion, who had been keeper of Harlech castle, said,— "This is the sword, and this the ashen spear, with which I slew the sheriff at Llandrillo." The third, Reinallt ap Gruffydd ap Bleddyn of Tower, said,— "This is the sword with which I slew the mayor of Chester, when he came to burn my house." Then they enquired of the fourth, Gruffydd Vychan ap Ieuan ap Einion, a quiet and peaceable man, "What daring deed had he ever performed?" when he replied—"This is the sword with which, had I drawn it in dishonour, I should have accomplished as much as the best of you ever did."

Lewis Glyn Cothi, a Welsh bard, having married a citizen's widow without leave from the magistrates, was deprived of all his household furniture, and compelled to quit Chester: upon which he addressed an ode to Reinallt, with a view to obtain his assistance for the purpose of revenging the insult. The poem is still extant, and it abounds with the most invective language possible against the entire inhabitants of Chester. "He summons," says Pennant, "the ministry of angels and devils to his assistance; and pours a profusion of curses on Caerlleon and its people. He wishes water to drown, fire to burn, and air to infect, the hated place; and that grass might grow in every part, except the sacred edifices, of this habitation of the seven deadly sins."—Vol. i. p. 400.

We subjoin a literal translation of some of the first stanzas, in which compliment is paid to the bravery of the hero of Tower.

"Reinallt ab Gruffydd ab Bleddyn
Possesses a sword, which is sharp upon the skin;
For fear of it, whilst it attacks at once a hundred men,
The puny city and its inhabitants tremble.

Chester and its inhabitants trembled for fear of Reinallt,
As far as the extreme edge of Velallt (Beeston);
They trembled whilst they fled towards Wenallt,
Trembled all over, their skin and hair.

Their skin, and brittle bones, and shanks,
 Will the descendant of Einion break ;
 In every part of Chester
 He will slay a thousand men with his ashen spear.

With his ashen spear, piercing a villain's rib,
 Will the descendant of Einion punish the spoiler of my wardrobe;
 The spoiler — his violence was iniquitous,
 When he carried away all my furniture.

May the mark of Reinallt's nails, the mark of his fiery spearmen,
 Be upon the roofs of the traitors' houses ;
 The mark of his fist, which would slay men
 In the vicinity of the city, as well as the defenders of the fortress."

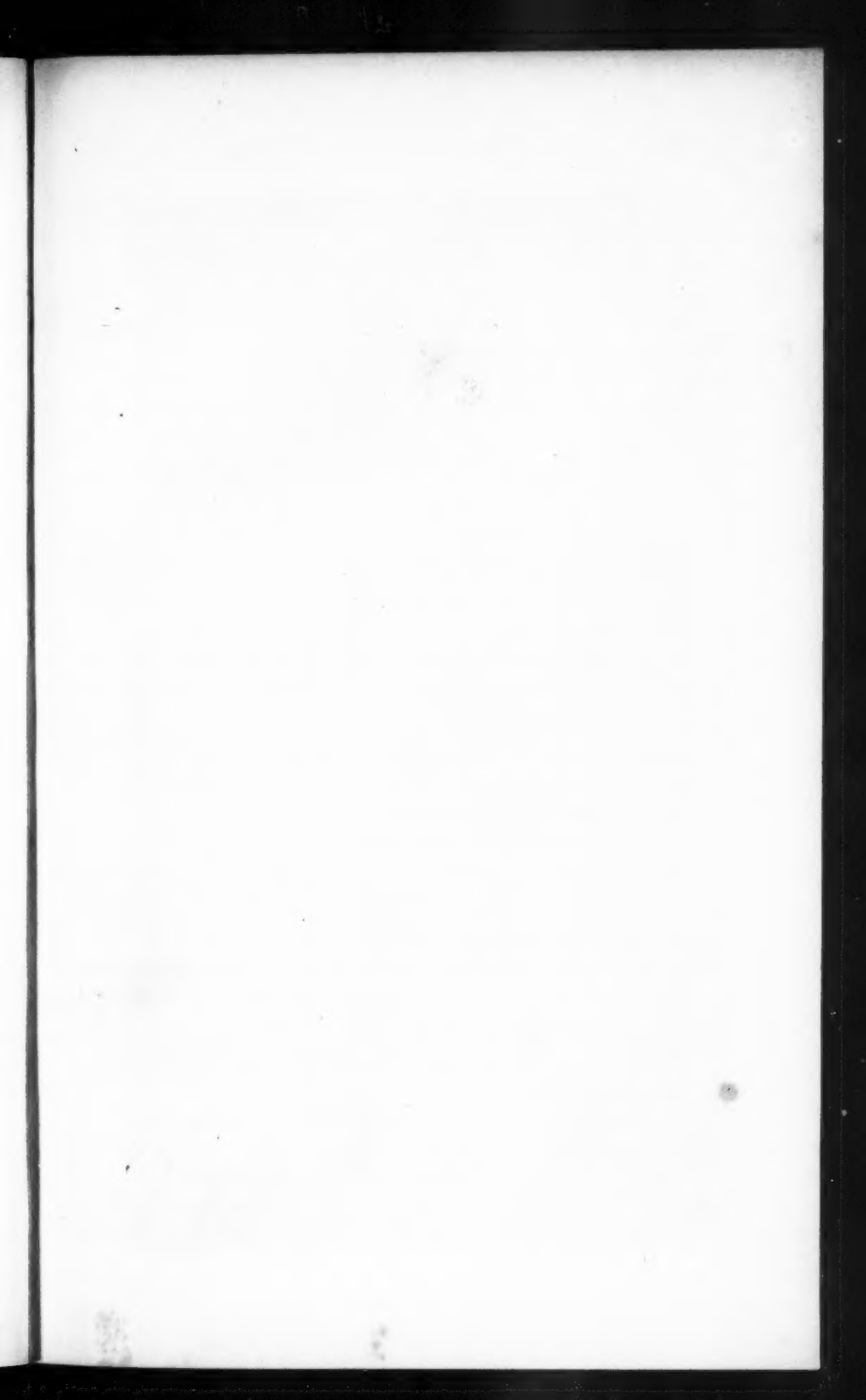
The bard, it appears did not petition Reinallt in vain, for Yorke (in his "Royal Tribes of Wales") says, that "Reinallt, being ripe for the enterprise, collected his people, went to Chester, and put the citizens, as many as fell into his hands, to the sword."

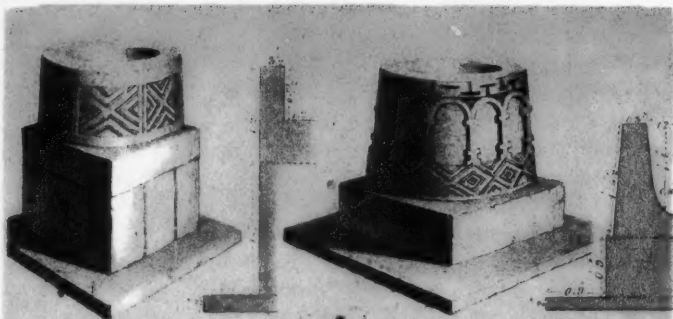
Reinallt was a Lancastrian, and, according to Yorke, one of the six gallant captains who defended Harlech castle in 1468, against Edward IV. In two pedigrees at Nannau, however, it is recorded that he died in 1466, at Llanddervel, near Bala, before the surrender of Harlech by David ab Ieuan ab Einion. He is said to have been only twenty-eight years of age at the time of his death.

Reinallt seems to have died without issue. He, however, had a brother, Sion, ancestor of the Wynnes of Tower, who inherited the property. In the time of Leland the house was inhabited by John Wynn ap Robert; and when Pennant visited it, Dr. William Wynne was the occupier.

The line of the Wynnes terminated with Roger Wynne, Esq., of Tower. Dying issueless, this gentleman devised Tower to his widow, from whom it passed to her niece, the wife of the Rev. Hope Wynne Eyton, of Leeswood. It is now in the possession of his eldest son, John Wynne Eyton, Esq., of Leeswood.

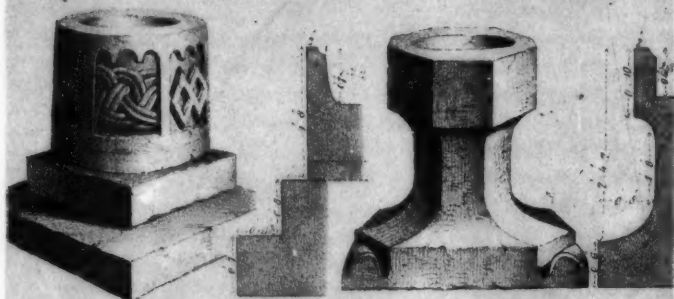
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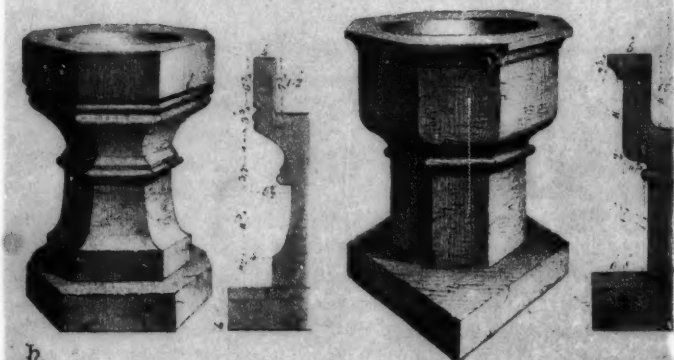
Hien Eghys.

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MONA MEDIEVA.

AN ACCOUNT OF THE MEDIEVAL BUILDINGS AND MONUMENTS
OF THE ISLE OF ANGLESEY.

No. I.

CANTREF OF ABERFFRAW. CWMWWD OF MALLTRAETH.

This ancient division of the isle of Anglesey contains the two Cymmydau or commots of Malltraeth and Llyfon, of which the former is thus parochially subdivided:

Aberffraw (Rect.); Llangristiolus (Rect.) with Cerrig Ceinwen (Chap.)¹; Hên Eglwys (Rect.) with Tref Gwalchmai (Chap.); Trefdraeth (Rect.) with Llangwyfen (Chap.); Llanbeulan (Rect.) with Tal y llyn (Chap.); and Llangadwaladr (Rect.)

ABERFFRAW. — The architectural remains of the Middle Ages extant in this parish are limited to the parochial church; no traces of the palace of the princes of Wales, or this their ancient royal residence, being now discoverable. A faint tradition is preserved by the inhabitants of ancient foundations and walls having been long ago visible in the field north of the church; but the antiquary will seek for them in vain. It is also said in the parish that subterraneous passages and caves still exist, marking out the site of the royal palace; and the ordnance maps even assign a position to an ancient building, on the western side of the church. On enquiring, however, into this matter upon the spot, no sufficiently accurate information has been found attainable. The parish itself derives its name from being situated at the mouth and on the ford of the little river Ffraw, which coming from Llyn Coron (the lake of the crown) runs through a low sandy plain, by which it seems in danger of being absorbed, into the sea a little below the village or town. The shifting sands, which have long been extending their ravages on this part of the coast of Anglesey, may probably have covered up some ancient buildings of which not even any tradition is now preserved. This place is stated to have been fixed on as a royal residence by Roderic the Great, A.D. 870; and we

¹ Omitted by Rowlands, in his List of Parishes. Mon. Antiq. Rest. Edit. 1723.

know that Llewelyn, the last prince of North Wales, had a palace here at the time of his death, A.D. 1282.

The church, which stands on a rising ground at the south western extremity of the village, consists of two equal aisles, the internal dimensions of which are each 54ft. by 16ft., separated from each other by a range of three piers and four arches. There is a porch over a doorway on the south side near the western end, and a corresponding doorway, now blocked up, is on the north side. The whole edifice has been lately repaired, new-roofed, and in various respects altered, so that some of its original features are now scarcely to be conjectured. At the western end of the south aisle, which was no doubt the principal aisle, or nave, there used to be a bell-gable; but the two gables of the aisles have now been made to run up into one, and a single bell-gable has been superadded. In the western wall of the south aisle is a richly ornamented circular-headed doorway, which must once have been the chief entrance, and which is the earliest portion of the building as it now stands. This doorway, which is 7ft. 2in. wide by 8ft. 8in. high, and is probably of the twelfth century, has an arch of three orders; that of the inner order is worked into a deeply moulded bowtelled zigzag ornament, and rests on square jambs; that of the middle order is sculptured into a series of twenty-five grotesque animals' heads, and rests on circular shafts with simply formed capitals and bases; that of the third and outer order is worked into a plain moulding, and is stopped by the prolonged abacus of the shafts. This doorway lay totally concealed and unsuspected in the walls of the church until the present rector, the Rev. John Wynne Jones, detected its existence during the late repairs, and had it most judiciously uncovered. The southern doorway is of the early pointed period, with an arch of two orders and simply chamfered edges. The eastern windows of both aisles are of the decorated period, of three lights each, trifoliated, and the arch heads filled with flowing tracery, moulded in one order. The side windows of the aisles, of which there are three on the south and two on the north, were probably of the decorated period; they are square-headed, but their monials have been removed, and there are no traces left by which to judge accurately of their dates. The four arches which separate the aisles are of a design which is repeated in two other buildings in this cwmwd, (Llangwyfen and

Tref Gwalchmai,) and were probably executed by the same architect, being used for the same purpose in each case. They are flattened in the Tudor form, are 9ft. 11in. wide and 3ft. 10in. in height from the abacus of the piers to the point of intersection; they are of two orders, moulded in slightly depressed hollows, and the most westerly is turned into a continuous curve. The piers are octagonal, 5ft. 8in. high, including the capitals, and 1ft. 9in. wide at the base. The font is of a peculiar form, (see plate,) and probably of the fourteenth century; it stands at the western end of the south aisle. No traces of either stoups or piscina remain. The church is pewed; a vestry and bier room have been made in the north aisle, and the roof, in deal, was erected by Mr. Jones, architect, of Chester. The walls of the church are about 3ft. thick and about 10ft. in height to the spring of the gable. There are no monuments in the church but what are of recent date. The shaft of the cross has been removed to the south eastern corner of the church yard, raised on steps, and now serves to support a sun-dial. (Orientation, N. E.: Invocation, St. Beuno; + . VII. Cent.—Fest. Apr. 21.)

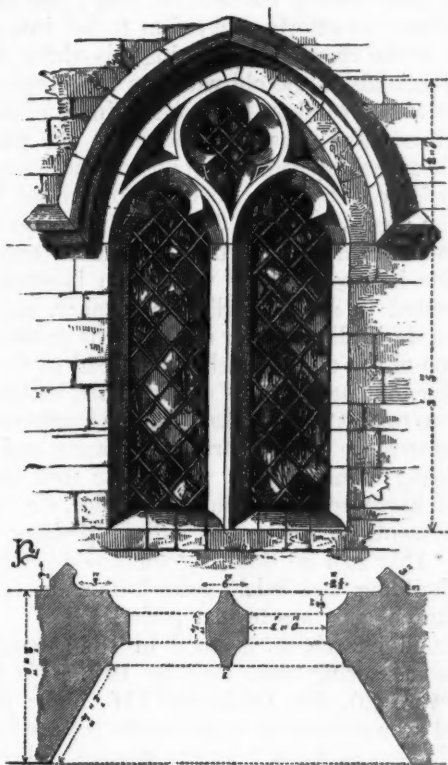
Two chapels formerly existed dependent on this church; one called Eglwys y Baili, the other Capel Mair; but they have long since perished, and their sites are unknown.

LLANGRISTOLIUS.—The church of this parish, which is the only mediæval building it contains, consists of a nave and chancel, the former measuring internally 44ft. in length, by 15ft. 6in. in width; and the latter 32ft. in length, by 20ft. in width. The entrance to the nave, which has a single bell-gable, is by a doorway of the decorated period under a porch, opposite to which is another doorway in the northern wall, blocked up. Two square-headed windows, of two lights, each trifoliated, and of the decorated period, are in the southern wall of the nave; at the western end stands the font, of the eleventh or twelfth century, (see plate,) and above it is a wooden singing gallery with the following inscription on its front: RICHARDUS DE GREY FECIT 1778. LAUS DEO. The chancel arch is 12ft. wide, and 19ft. from the floor to the intersection; the piers, including capitals and bases, are 10ft. high. The whole is of the early pointed period; both piers and arch being of three orders, moulded at the edges into single bowtells for the arch, and triple bowtells for the piers; the capitals are of the plain bell form without enrichments,

the bases square, with a round edge on a fillet; the workmanship of good character. The chancel contains two square-headed windows on the southern side, of the decorated period, each of two lights, with cinquefoliated circular heads, and wide splays. On the north side are a decorated doorway near the western end, and a square-headed window of two lights, with circular heads, first trifoliated and then subfoliated three and two, making in all six interior cusps. The eastern window is 10ft. 6in. wide at the splay, 10ft. 10in. to the spring of the arch, and 14ft. 2in. to the intersection. It is of the late perpendicular style, and probably replaced a smaller and earlier window; it has five lights, and the head is filled with plain vertical tracery, moulded in two orders, devoid of foliations; a few fragments of stained glass remain. In the southern wall of the chancel, near the altar, is the trace of a piscina under a small arch; and there is a square hole or ambrey in the north wall. The stoups have been removed. The walls of the nave are 14ft. high, and of the chancel 12ft.; both are about 3ft. thick. The old oaken roof of the church, with plain principals and horizontal ties, remains. (Orientation E. N. E. Invocation St. Cristiolus; + . VI. Cent.—Fest. Nov. 3.)

CERRIG CEINWEN. — This chapelry contains no mediæval buildings except the church; but not far from it is the house of Hên Blas, of the end of the seventeenth century, the seat of C. Evans, Esq., an interesting example of the Welsh manor house of those days. The church or chapel is a small building of a single aisle 46ft. long by 20ft. wide externally, with a stepped single bell-gable at the western end, on the wall beneath which are some characters faintly visible but not legible. A small decorated doorway under a modern porch leads into the church on the southern side: there are four small modern windows in the walls, and on either side of the altar a narrow single-light trifoliated window of good decorated character. The eastern window, of which a view is given below, is one of the purest models, as to proportion and workmanship, extant in the island, and hardly occurs again in Mona. The font is at the western end; circular, with six richly sculptured compartments, of the twelfth century, 18in. high by as many in diameter. Over the southern doorway is a crossed tombstone, of early date, used as a lintel, of which we append a plate; and in the church yard, on the southern

side, is a holy well, formed naturally in the rock, and once much resorted to as a spring that could cure many diseases. (Orientation N. E. Invocation St. Ceinwen; + V. Cent.— Fest. Oct. 8.)



HÊN EGLWYS.—In this parish there are no mediæval remains, except portions of the parochial church, This edifice was entirely demolished and rebuilt A.D. 1845, on account of its being in such a ruinous condition as no longer to be safe for the performance of Divine service. The rector, the Rev. John Wynne Jones, determined therefore on taking down the old church, and on rebuilding it upon exactly the same site, with the same plan, and in the same style as the original. This has been happily carried into effect; and from the scrupulous

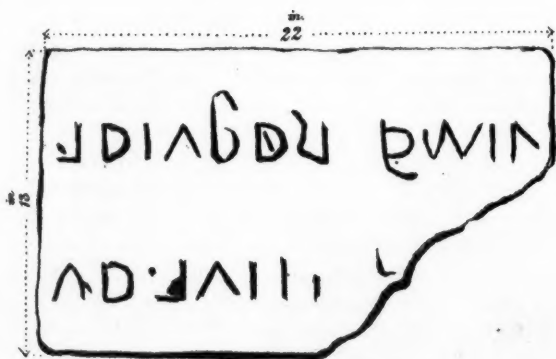
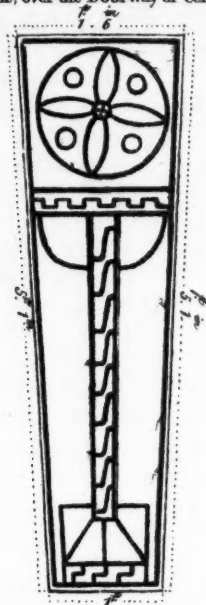
respect paid to the old building, all the materials of which were employed over again, the result attained has been highly satisfactory. On demolishing the old church, the walls were found to be of such a construction as to excite surprise at their having endured so long; and the timbers of the roof were so utterly decayed as to fall into powder at each touch of the chisel. In restoring this edifice, the quoins, heads, and monials of the old windows have been used over again; a new east window, being a fac-simile of the old one, though rather taller, has been inserted; the pitch of the gable has been heightened, and rendered more consonant to the style of the fourteenth century; buttresses have been added at the angles; and the font, with whatever remains of ancient times occurred, has been preserved and replaced. The interior has been fitted with open benches, and the church, treated in such a judicious manner, may be considered as a decidedly superior edifice to its predecessor.

The name of the church itself would lead to the inference that an older, but perhaps less considerable, building existed here previous to that which dated from the fourteenth century. And the occurrence of some rude sculpture, and of stones bearing zigzag mouldings, as well as the font itself, would point to the apparent date of the first edifice, viz., antecedent to the fourteenth century, and dating, perhaps, from the eleventh. This had no doubt become so dilapidated as to require rebuilding, and it had gained its name *Hên Eglwys* (the *old Church*) previous to that period.

This second church, as it stood in 1844, consisted of a single aisle measuring 48ft. long by 19ft. wide internally; the walls were 2ft. 9in. thick, and 11ft. high; though the ground had accumulated so much on the outside as to render this altitude very variable. At the western end was a triple bell-gable, with only one bell mounted; and on the southern side, under a porch, was a doorway, answering to another on the northern side, blocked up. The interior was divided by a plain oaken screen about 19ft. from the eastern end; and the roof was richly ornamented with chamfered principals, moulded brackets, bracket-boards, battlemented purlines, and chamfered rafters. The pulpit stood on the southern side, west of the screen, upon a stone base, not however of one block; and the font (see plate) was at the western end of the church. In the southern side were three square-headed



Tomb stone, over the Doorway of Cerrig-Ceinwen Church.



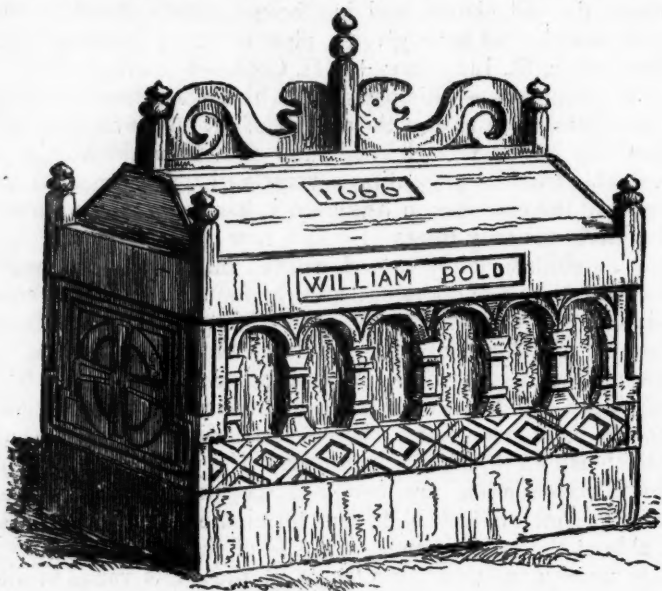
Inscription on a Stone in the Wall of Hén Eglwys Church.

B

windows, the easternmost being of three cinquefoiled lights; while on the northern side was one single light window, west of the screen, and one near the altar of two cinquefoiled lights, both square-headed. The eastern window in the chancel was of three cinquefoiled lights and monials moulded in one order, running up in the head into flowing tracery, of a graceful design common to many churches in this island. This window has been removed to the dependant chapel of Tref Gwalchmai. High up in the western gable was a square-headed window of two ogee-headed trefoiled lights. Close to the southern door, and on the western side of it, was a small square hole pierced right through the wall; and in the eastern gable, on the northern side of the altar, was a stone bracket, or credence table, now used to support a poor-box near the door in the new church; no piscina nor stoup remained. All the workmanship of this building was of good character, and of the end of the fourteenth century. An inscription, not hitherto decyphered, was found in taking down the old church and has been carefully placed in the new church; we have given a plate of it. (Orientation, E. Invocation, St. Llwydian; + VII. Cent.—Fest. Nov. 19.)

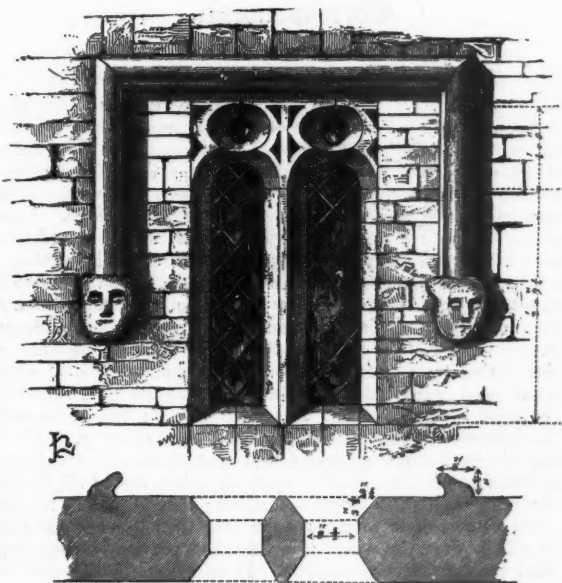
LLANBEULAN.—This parish, to which are annexed several chapelries, contains only the church, of any mediæval remains; but this edifice, though small, and of rude workmanship, is valuable from its presenting several curious features. Like most of the churches in Anglesey, it has replaced an earlier building, the only traces of which now extant are some zig-zag mouldings rudely carved, worked into the western wall, as impostos to the doorway; and the font. The church consists of a nave and chancel, with a chapel on the southern side of the former. The internal dimensions are, nave, twenty-four feet by fifteen feet six inches; chapel, fifteen feet six inches by eleven feet six inches; chancel, sixteen feet ten inches by thirteen feet. The whole building as it at present stands is of a decorated character. The walls, which are of loose construction, are two feet six inches thick on the average, eleven feet high, and terminated by a single bell-gable at the western end. The site of the building is rocky and uneven, so that the altitude of the walls varies in different parts; and the whole affords a good idea of what was rather an important parochial church in a poor district in the fourteenth century — the probable epoch of its construc-

tion. The nave is entered by a low circular-headed decorated door, under the western gable; a stone bench runs all round; it has a square-headed window of two lights on the northern side, and a modern single-light window on the southern. Underneath the latter stands the font, an unique specimen of the twelfth century, and of which a glyphographic view, by an amateur, is given below. Its dimensions are two feet one inch high by two feet eleven inches long, externally, and twenty-seven and a half inches by fifteen and a half inches internally, being eleven inches deep, with shelving sides, and thus affording ample room for immersing a child of three or four years of age. The workmanship of it is exceedingly rude; and the western end, not seen in the annexed view, is filled up with a chequer pattern. The side next the wall is plain, so that, probably, it always stood in a similar position to its present one. The cover is in oak, with the name of the donor, and the date — WILLIAM BOLD 1666 — rudely carved on it. Above the font is a square hole in the wall.



The chapel is separated from the nave by a low pointed arch, with a simply chamfered continuous moulding of one order,

eight feet six inches in span by nine feet in altitude to the intersection. In the eastern wall was once a circular-headed door-way, now blocked up, by the side of which a circular-headed decorated loophole still remains; and in the southern gable is a square-headed window of two lights. The chancel arch, which extends all across the chancel, is circular-headed, of a simply chamfered continuous moulding of one order, and is the only specimen of that curve being used in such a position in any building of this island of the decorated period. The eastern window is singularly rude and curious in design. Its dimensions are given in the annexed view.



In the northern wall is a loophole blocked up, and in the southern a square-headed two-light window, all of the decorated period. Few churches in this district have undergone so few alterations since the time of their erection; hence it is an interesting example to the architectural student. On the northern side of the altar is a stone commemorating Hugh Davis of Trefeibion Meyrick, Gent. + May 5. 1690. And there is a wooden seat bearing this

inscription, "The seate of William Bold of Treyrddol Esquire 1664."—Over the northern window of the nave is the inscription, "1637. T. G. RECT." At the south-eastern corner of the outside of the chapel is a large stone with a square hole in it for the base of the cross. (Orientation, N. E. by E. : Invocation, St. Peulan ; +. VI. Cent—Fest. unknown.)

[A great number of highly interesting communications we have been obliged, unwillingly, to omit, partly from want of room, partly from their having been too late. This must be our apology. We reserve them for our next number.]

Correspondence.

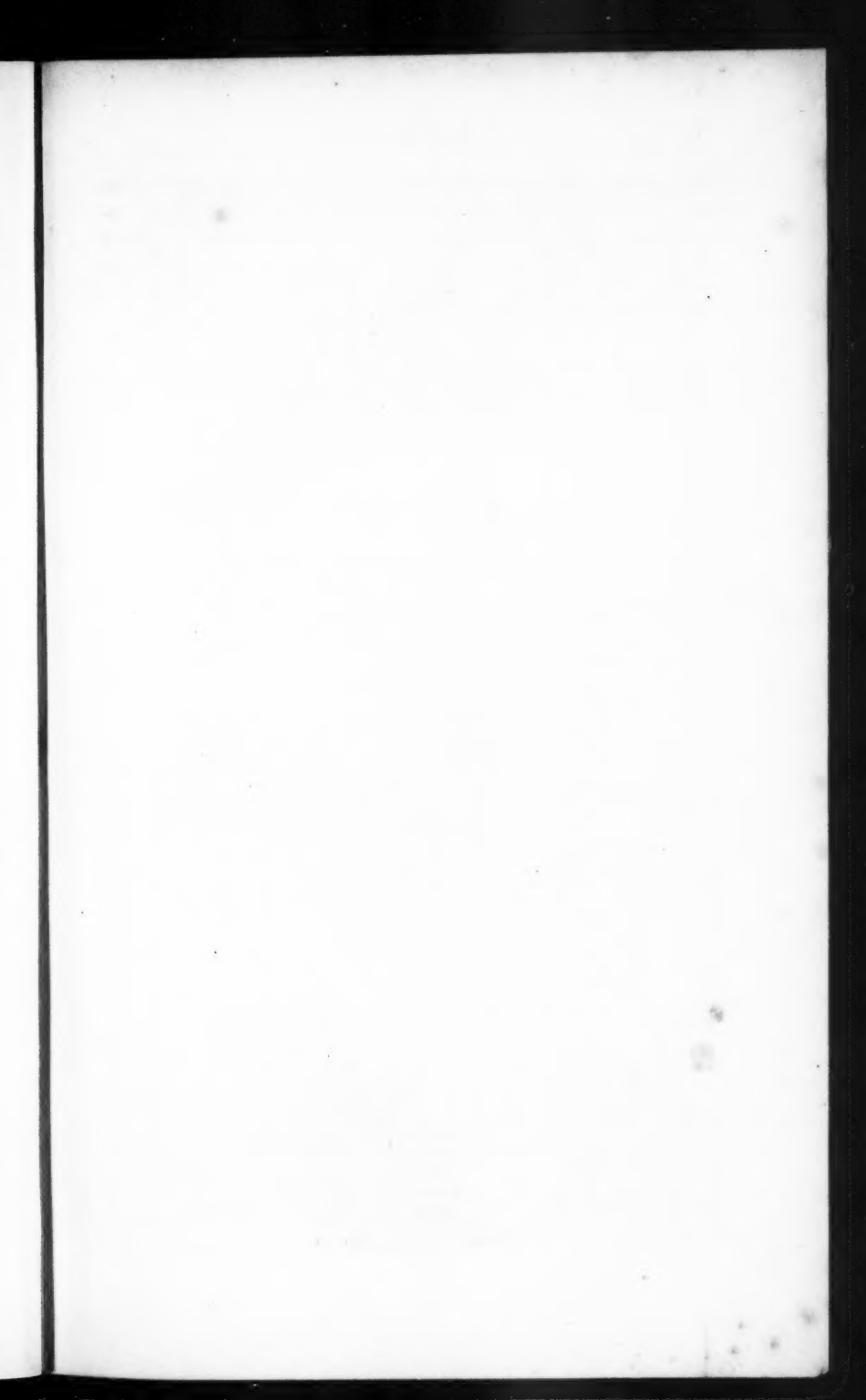
To the Editor of the Archaeologia Cambrensis.

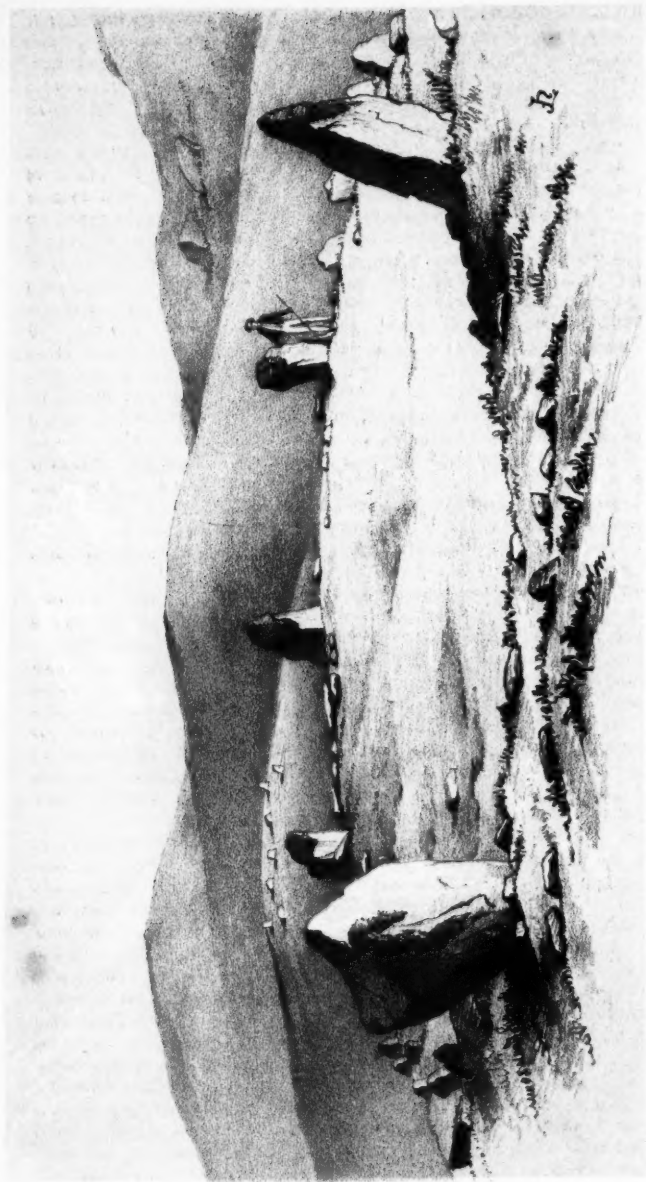
BEAUMARAIS, Nov. 16, 1845.

SIR,—In June last a conversation took place, among some archæologists in this town, concerning the probable line of the Roman road from the station of Conovium, on the river Conwy, to Segontium, close to Caernarvon ; and it was accordingly determined to make an expedition for the sake of visiting that portion of the line which lay between Conovium and Aber. There was every reason to suppose that *Caer Rhun*, on the Conwy, was the ancient Conovium ; and it was also pretty evident, from the natural formation of the country, that the line must have come over the hills behind Penmaen Mawr, and that, when it once reached the low ground on the north western side of the Caernarvonshire mountains, it would run in a direct course to Segontium. I may here observe that we hope at a future day to verify the latter portion of the line to that town from Aber, for finding the direction of which we have several good indications. Our curiosity was the more excited on the present occasion because Pennant, that acute observer, had declared himself unable to determine its direction from Conovium, (vol. ii. p. 322). Upon examining his work more diligently, and upon comparing his observations with the ordnance map, we decided upon surveying, first of all, the western side of the hills, beginning at Penmaen Mawr ; then to pass by Sychnant to Conwy, and afterwards to go over the line from *Caer Rhun* to the great pass of *Bwlch y Ddwyfaen*, by which alone we had previously conjectured we should find the Roman road running. In adopting this plan, we had the additional advantage of visiting all those remarkable British antiquities, which lie on Penmaen Mawr and its associated hills ; and we were able to add the result of our own enquiries to Pennant's accurate information.¹

The party consisted of James Dearden, Esq., F.S.A., the Rev. Dr. Jones, rector of Beaumarais, and myself,—accompanied by a guide ; and we made our expedition on foot. We took a copy of Pennant with us, and verified his words on each spot, finding him always accurate, always well informed. No doubt he must have been fortunate in the selection of his guides, or in the meeting with persons who were acquainted from their youth with the spots he rambled over, so correct and so comprehensive are all his statements.

¹ Pennant, vol. ii. pp. 306–309.





CIRCLE OF STONES ABOVE DWYCYFYLCHI.

(Mentioned in Penant, 1866.)

Upon reaching the fortified British post of Braich y Dinas, on the summit of Penmaen Mawr, we found the circuits of stone walls still perfect in some parts, but greatly dilapidated in others. They are about 12 to 15 feet high, and about 12 feet thick; of loose stones, not fitting into each other with any attempt at masonry, but merely the shattered *debris* of that rough mountain piled together by human art. There is no appearance of mortar, nor of vitrification. Between the walls, and inside the central inclosure, but especially on the north eastern side of the summit, are a vast number of small circular cells, or *cyttiau*, which no doubt served for the habitations of the persons occupying this fortified post, and similar to those so common on the Caernarvonshire hills. Some of them were singularly perfect, and one, near the present north western entrance to the fortress, is still covered with its roof, but we could not penetrate within, and we did not feel ourselves justified in attempting to remove the stones. A tradition prevails that one of the Welsh armies took refuge here while Edward I. was invading this part of Wales. The likelihood of the account may be doubted, inasmuch as an army might be immediately starved out in so barren a position; but, that it must have been a strong place of refuge in earlier times, there can be no doubt. There appear to be hardly any means of making a safe conjecture as to the date of these rude fortifications; but from what we have subsequently learnt, through Mr. Petrie's valuable work on the Round Towers of Ireland, we should infer that the system of making hill-dwellings like these came down nearer to our own times than is commonly suspected — perhaps till towards the tenth century. This post, like the similar great work on the eastern summit of Yr Eifl, must have been perfectly impregnable in early British times.

On descending from the summit of Penmaen Mawr towards the north east, we came upon a swampy valley, on the south eastern side of which is an eminence, called Moelfre; and on this is a *carnedd*, covered with turf, about 17 feet in diameter. It had been opened in former days by a passage made from the east. Near this one of the spurs of Penmaen Mawr runs up into a barren conical hill, covered with stones, and called y Dinas. We then kept a look out for Pennant's Druidic circles, and for some *Meiniau Hirion* mentioned in the ordnance map; but notwithstanding all our search, we missed one of the circles which Pennant undoubtedly saw, and also the great *Maen y Campiau*, or stone of the games; if, indeed, they have not been destroyed.

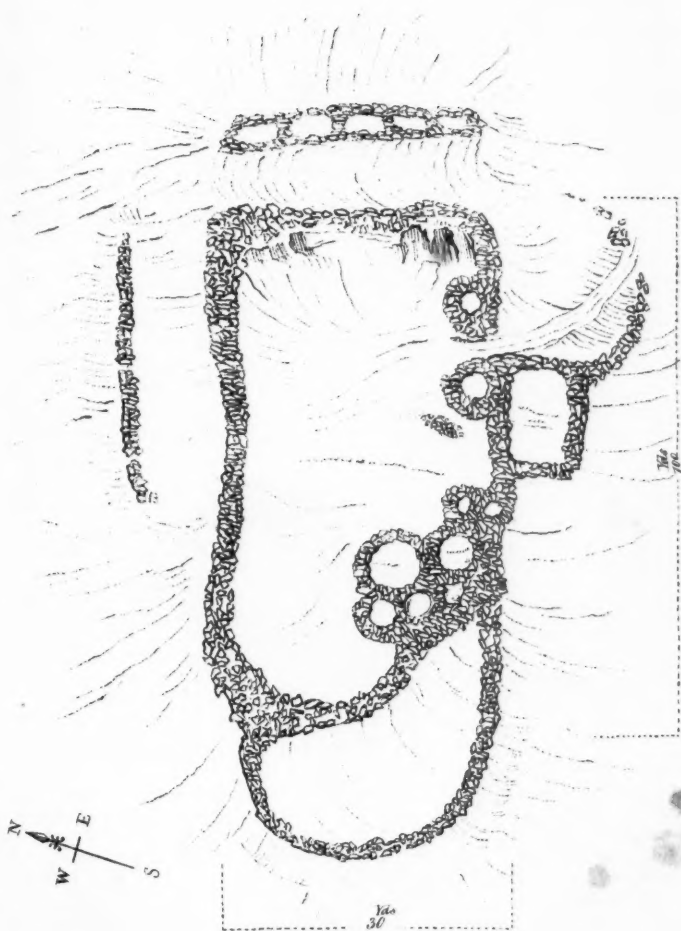
The term *Meiniau Hirion*, of the ordnance map, is incorrect; there are no isolated upright stones, or stone pillars, at the spots indicated in the map, but there are *carneddau* and circles. Of the latter kind of British monuments there are three at this spot; two rather perfect, but the third only to be traced by small stones and an embankment. This latter circle is 20 feet in diameter. The second of the circles is a double one; the inner consisting of eleven large stones, some 8 feet high and 3 feet square, much weathered, with smaller stones placed between them. The outer circle is much broken in, but the inner one is nearly complete; and within this, again, there is a trace of a still smaller circle, not concentric, but touching the inner circumference, as if it had been the foundation of a circular dwelling house. Pennant's dimensions we found, as nearly as possible, correct; but of the other circles and *carneddau* mentioned by him we saw none. It is possible that they may have been destroyed by the farmers since his time. Close to this large circle is to be traced an old road-way, like a trench, coming from the direction of Conwy towards Llanvair Vechan,

at the south western foot of Penmaen Mawr. It passes by the northern side of the circle, and may have been a British road-way, used perhaps in later times; it leads in a direction close under the fortified part of Penmaen Mawr. A view of this great circle, which is one of the most remarkable British remains in Caernarvonshire, is appended.

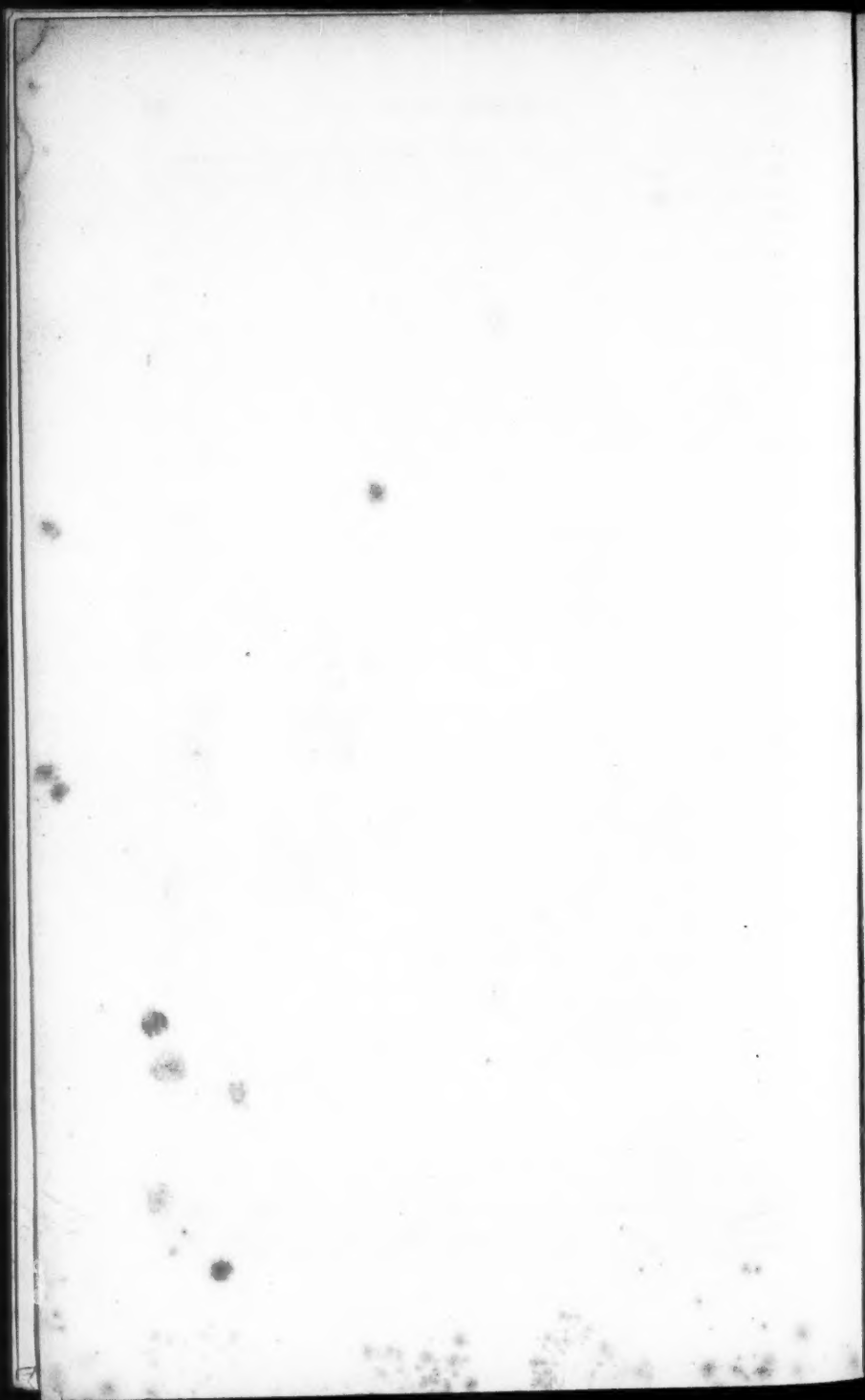
We then proceeded to trace this road, which we had no reason to suppose a Roman one, in the direction of Sychnant, and found it declining gradually towards the north west, quite away from Conovium, until it led us into the vale of Dwygyfylchi. At this sequestered and highly beautiful place we came upon the entrance of Sychnant, "the dry hollow," a term most aptly applied to a spot well worthy of being visited by whoever goes near Conwy, but now seldom approached by strangers. On the summit of the hill above Sychnant, to seaward, is a small British post; but we did not clamber up to it.

After reaching the top of this pass, and now being satisfied from the bearings of *Caer Rhun* (*Conovium*) that the Roman road could not have come in this direction, for it could not have crossed the hills except by Sychnant, we began to descend towards Conwy; and while two of the party continued to look out for any traces of road-ways on the right, the third ascended the strongly fortified hill on the left (not visited by Pennant) called *Castell Caer Lleion*. This proved to be a most extensive British town, with a citadel, strongly fortified, at the south western summit of the hill,—the whole sloping away to the north east. Of this citadel we have given a plan, with the proper dimensions. In construction it resembled the works of Penmaen Mawr, the walls being of loose stones, of about the same height and thickness, but much shattered and degraded by the weather. Several outposts adjoined the citadel, and a deep trench was drawn across the hill on the part towards the town. There were some circular houses or *cyttiau*, exceedingly perfect, inside. This was a most commanding post, perfectly isolated, and having a view over Penmaen Bach to Holyhead; the strong British post of *Bwrdd Arthur*, near Beaumarais; that on Penmaen Mawr; that on *Llandudno*; and the great *Pen Caer Helen*, above Conovium. The town was all made up of round habitations, much broken down, which crowned the hill for a considerable distance down its descent—as far indeed as a stone quarry which has been lately worked. On the side towards the sea we fancied that we could trace out a *Gorsedd*, or place of assembly. The precipitous face of the rocks seemed there to have been aided by art; and there were traces of a circle of upright stones. No place for public meetings, or for public games, could have been better chosen. This hill is in full sight of Conwy, and is easily approached at about a mile and a half's distance, by a gently rising road from the town.

Having thus visited the only possible line of ground along the north western or sea side of the mountains, and having satisfied ourselves that an old road, perhaps a British one, actually did exist along a small part of that line, but not having obtained the slightest trace of anything Roman; our next care was to go to Conovium, and from thence examine the line on the land, or eastern side, of the mountains. A great valley opens behind *Caer Rhun*, and ascends among the hills towards the spurs of *Carnedd Llewelyn*, where the mountains gradually close in upon it, and leave it an exit at the pass of *Bwlch y Ddwyfaen*. After having, therefore, carefully inspected the Roman remains of Conovium, we separated into two parties, one taking the eastern side of the valley, passing under the great British post of *Pen Caer Helen* (so accurately described by Pennant,) and the other taking the western. The parties, reinforced by a second guide, met upon the hill side



CITADEL OF CASTELL CAER LLEION CONWAY. 1845.



above the Waun y Groes, on the wild heath that forms the upper portion of the valley, without any satisfactory trace of any ancient road being attained as long as they had been moving amongst the enclosed farms. But upon going forwards towards Bwlch y Ddwyfaen, we soon hit upon a raised turfen road, lying on the western side of the valley, above the usual line, and then learned from our guides, and the ordnance map, that it could be traced towards Caer Rhun. Its character became more and more apparent as we advanced; it was straight, on an uniform ascent, formed of stones raised into an embankment, now turfed over, and evidently superior in construction to any British track-ways we had seen. It closely corresponded, moreover, in character with the Roman roads in England and Wales; and, from these circumstances, and the geographical features of the locality, we had no longer any doubt about having actually determined its direction. We walked along this road all the way to the pass, amidst the wild and sublime scenery of that elevated tract, seeing the usual horse path sometimes near us, at others far off; and at length we arrived at the summit of Bwlch y Ddwyfaen.

Before reaching this lonely spot, however, we had come upon several interesting British antiquities. In particular, not far from the pass, a circle of stones, about 70 feet in diameter; some stones, of no great size, still remained *in situ*; the rest were gone, but the trace of the circle was very plain. After this occurred a second circle of the same dimensions, with only five large stones remaining; but with a circular cytt or house, 5 feet in diameter, inside the circumference. Our guide informed us that according to local tradition these were called *cerrig y pryed*, "the stones of the flies." On approaching still nearer to Bwlch y Ddwyfaen, we discovered the two *carneddau* for which the pass is locally celebrated. They appeared to be nothing more than collections of circular cyttiau heaped together, and might have formed abodes for a garrison to defend this passage over the mountains. The local tradition is, that they were heaps of stones thrown down there by a giant and his wife, who were going to Anglesey. As they were coming up the hill they met a man, whom they questioned how far it might be to Mona. He shewed them some wooden clogs on his feet, nearly worn to pieces, and told them that these were new when he quitted the island, and that he had walked straight ever since. The giant's wife was discouraged at the distance implied by this answer, and threw down the contents of her apron, which formed one, or both, of the *carneddau*. So much for the poetry of the place. Near them are the remains of a wide and dry stone wall, like the British military walls, enclosing a frith, or mountain farm; and probably there was a permanent station at this important point, with accommodation for housing cattle, and for keeping up a constant residence there.

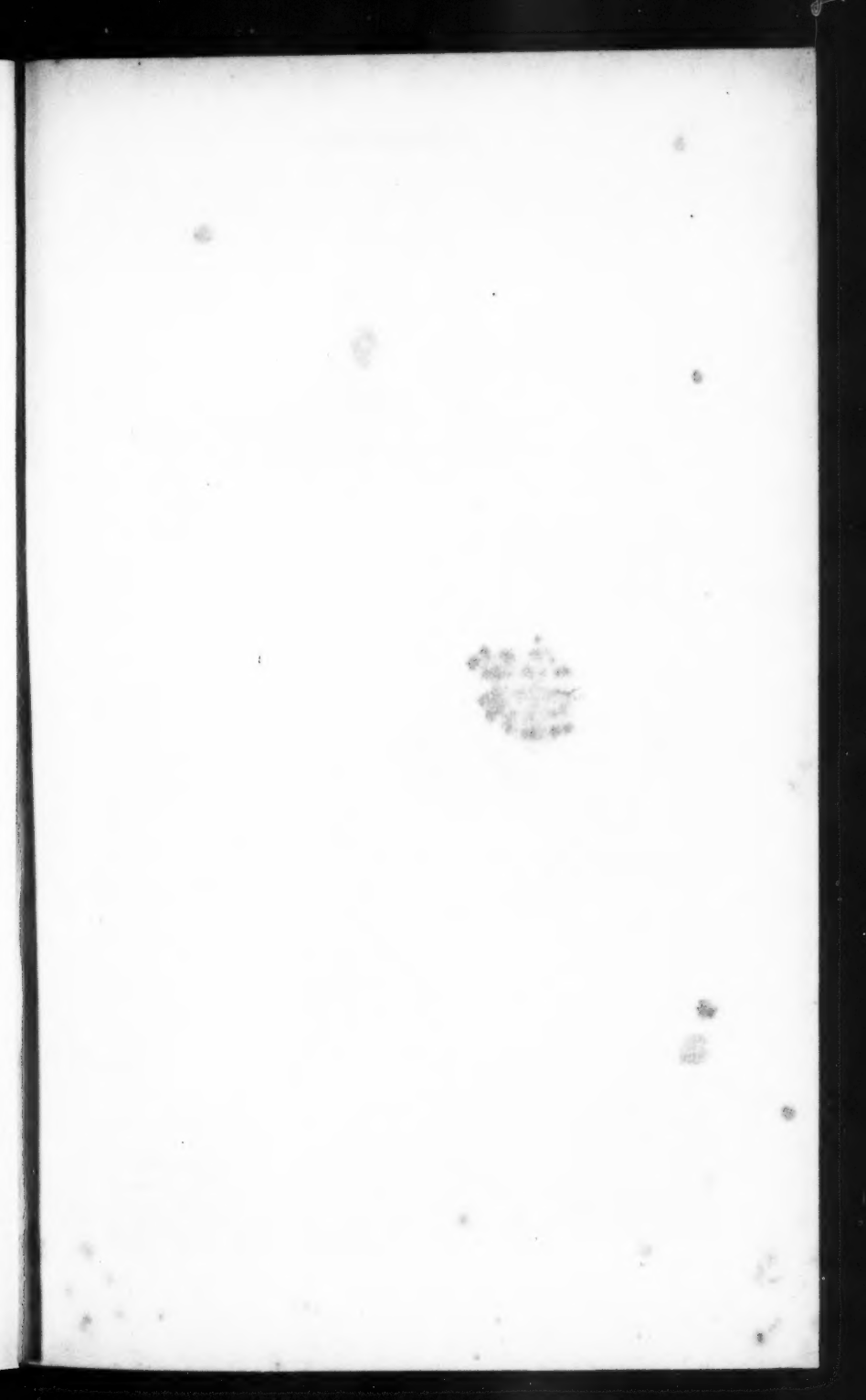
At the top of the pass itself are the two *Meiniau Hirion*, or erect stones, from which it derives its name, thrown down there, it is said, by our friend the giant. Only one is now standing, of which the accompanying illustration conveys a faithful idea. The portion of it still above ground is 9 feet high; the circumference at the base is 16 feet 6 inches; it tapers to a conical point at the top, and is composed of a curious breccia, containing pebbles of red porphyry, horn-stone, and quartz, cemented together in a slaty base. The stone which is fallen down is a parallelopiped, 8 feet by 3 feet 3 inches and 2 feet 6 inches.

Looking downward, in a line from Bwlch y Ddwyfaen towards Aber, we could see the Roman road running distinctly along the hill side, and we determined to follow it in its whole extent. Here the same construction as



to stone work continued to shew itself; but there was a kind of trench on either side, and in places the road seemed to have been taken through a cutting in the hill, so as itself to look more like a trench than a road. About a quarter of a mile westward from the pass we came upon three cyttiau, forming one carnedd; and hereabouts the Roman road and agger were exceedingly well marked and evident. At another quarter of a mile's distance we found a large carnedd that had been opened, and in the midst a bedd or tomb, made of several upright stones, being altogether 4 feet 6 inches by 1 foot 7 inches in length and width. The covering stone was gone, but no doubt it had been a large slab, thus forming a cromlech. This was close by the side of the Roman road. Another carnedd on the road side, with a similar tomb-coffin in the middle, was met with lower down towards Aber, above Bodseillyn. Some previous visitor had been considerate enough to point out the former of these carneddau for the good of future explorers, by heaping up large pieces of white quartz in such a conspicuous manner that they could not fail of attracting attention. Not far from this spot we found a large carnedd that had been opened like the rest, with a double range of stones, forming circles round it; those of the outer circle being erect, though small. The outer diameter was 30 feet, the inner 24 feet. In the midst was a bedd or tomb-coffin, with the side stones quite perfect, and the upper stone or slab merely pushed on one side. This constituted a regular cromlech. The dimensions of the tomb inside the carnedd were 4 feet 4 inches by 2 feet 3 inches, and of the upper stone 9 feet by 4 feet. It stands close to the Roman road, on the northern or sea side of the line. A second carnedd, 18 feet in diameter, similar to this, occurred a little farther on, with the stone cover of the tomb lying on one side. Near this we observed the remains of a straight British wall of stones, running by the road for some distance.

Still pursuing the track of the Roman road, we came above Llydiart y Mynydd, to a large British enclosure, in fine preservation, of which I have appended a plan. It consisted of an oblong range of walls, with the outer entrance sharp and perfect, pointing north-north-west, and within were two circular houses of considerable size, well characterized in their entrance, besides other smaller ones of irregular shape. Beyond the main enclosure were the traces of others adjoining; and the whole impressed us strongly with the idea of its being a station guarding the line of road, or else perhaps





PLAN
OF A
BRITISH BOD, or CASTELL
on the Roman Road above
ABER, CAERNARVON SHIRE.
1845.



JL.

the mountain residence of some chieftain, with ample accommodation for his cattle and his retinue. It is quite close to the Roman road, which here deviates considerably from its rectilineal form, and soon after, on reaching the enclosed grounds above Aber, the trace is completely obliterated.

After passing through the first mountain-gate on the modern road leading to Aber, we came upon a carnedd 40ft. in diameter, with a very perfect bedd or tomb in the midst. The upper or covering stone, as in the other instances, was lying on one side; it was 9ft. 9in. wide, and 1ft. 4in. thick; giving a complete idea of the original construction of the cromlechs in the lower lands. Beyond this, again, was a similar, but smaller, carnedd, — and in the valley, near the great waterfall, we observed several others more or less perfect — all with their tombs in the midst, but all rifled, and with the covering stones removed, or lying by their sides.

We have reason to believe that the Caernarvonshire mountains abound in carneddau, and other British remains not yet known; and we have formed the determination, if life and health be spared us, of resuming our exploration next summer; with the result of which you shall be made acquainted in due time.—I remain, Sir, your obedient servant, H. LONGUEVILLE JONES.

RECENT DISCOVERIES OF ROMAN REMAINS AT SEGONTIUM.

To the Editor of the Archæologia Cambrensis.

PERFEDDGOED, near BANGOR, NOV. 14, 1845.

DEAR SIR, — Some exceedingly interesting discoveries have been recently made at Llanbeblig, (the Roman SEGONTIUM,) close to Caernarvon, during the progress of excavations made in building a new vicarage house within the limits of the ancient fortified camp or station. The workmen, in their cuttings, came upon what appears like a Roman well, about fifteen or sixteen feet from the wall of the new vicarage, on the south west or Pwllheli side. This well is four feet square, and has been excavated to the depth of twenty-one feet. The sides are composed of a grit or free stone, which must have been brought from Anglesey. The blocks are oblong, five feet long by fourteen inches square, and exactly chiselled; in short, they are identical with the corner stones of Caernarvon castle, which, it is conjectured, was built almost entirely with materials composing the ancient Segontium. The lower stones rest upon oaken beams about nine inches thick, supported at each corner by vertical oaken posts fixed in the ground, still hard and sound, and of which the bottom has not yet been seen; for they cannot be got up, but seem fixed in a frame beneath. The lower stones thus secured, the upper masonry has been constructed on a principle which supports itself with little or no pressure upon the timbers. The upper stones, to the depth of three or four feet, have been removed, and some of them are now working up for the vicarage chimneys. I think it not improbable that a passage may be found at the bottom of the excavation, and running in the direction of Cefn Hendre, about five hundred yards off; for I understand that some years since a corresponding passage was found, but was afterwards bricked up, in consequence of its attracting an inconvenient number of visitors. A considerable number of Roman coins were dug up hereabouts in former times. The contents of this Roman well, if a well it be, are very singular. They would seem to consist, for the most part, of kitchen refuse, of a period perhaps, subsequent to the Romans; — black inky soil, such as the emptying

of our common sinks, and a whitish greasy substance, indicating, I conceive, the presence of animal matter. There were also found embedded in them various articles of kitchen and other refuse; such as two antlers of the red deer, mutilated in some degree, but of a fresh and natural appearance; three or four bucks' horns; a small tusk of the boar; oyster shells of a large size; a piece of semicircular iron, which may have been the hoop of a small wooden vessel; an iron nail; numerous fragments of Roman pottery, one of them representing two figures in *basso relievo*; and the fragment of a flat thin stone, which has upon it the letters S E, engraved, and about two inches long. After the E, and where the next letter should commence, the stone is broken short off; but its straightness at that part, and slanting edge, forbid the supposition that the E was followed by a G, as in the word Segontium, but rather by a P, or some letter having a straight back. In fact the stone seems to have broken along the bottom of the cutting. There is also a tile about eight inches long by four wide, flat and thin, the centre red, the sides blue and of a different material. A book will convey a pretty correct idea of this, if we suppose the body of the book to be red, and the binding blue. At the door of the National School, Mr. Foster, who has shown great zeal in collecting these remains, has placed a large, dark, smooth boulder stone, which, by reason of its weight, was raised up from the well with great difficulty. At the well itself I saw various fragments of slates similar to those in use at the present day. I may add to the articles above enumerated, and which are preserved by Mr. Foster at the National School, the head of a bull and that of a cow, and another small boar's tusk in a portion of the jaw; also a small hollow stone utensil like an egg cup, about two inches high. The remnant of a small cask or keg was also brought up from the well, but has been appropriated by some person unknown. One of the buck's horns is supposed to present a charred appearance, as though it had been exposed to the action of fire; but this may be attributed to the inky soil in which it was deposited, and to partial decay. Pennant speaks of the foundation of a round tower discovered at Segontium some years previously, and wherein were found "the horn of a deer, and the skeletons of some smaller animals."

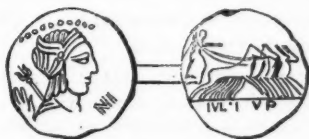
The new house has a drain under the foundation, and it was necessary to cut another at right angles with it to carry the water down the hill; but whilst proceeding with this drain, and at the distance of about twelve feet from the foundation, the workmen hit upon a large grit stone, about four feet long, and it was this circumstance which led to the discovery of the well. I understand that in digging for the foundation of the new house, they arrived at a layer of loose slates, two feet thick, then at a layer of burnt wood about nine inches thick; next at a layer of lime and mud, about two feet thick, wherein the coins were found; and lastly at a double pavement of large boulder stones, of which the foundation of the new house is, for the most part, composed. In the hedge of the adjoining field, and at the bottom of the hill, is a heap of stones which was pointed out to me as the entrance of a subterraneous passage running in the direction of the new building.

Subsequently to these operations, and whilst picking the ground on the north east side to find stones, the workmen discovered a Roman house; and there can be no doubt that, if the field were excavated in a proper manner, another Pompeii, on a small scale, might be brought to light. It is supposed that the new vicarage stands upon a street, with the exception of a few feet at the north eastern corner. The streets we know were very narrow; but it might have been a "place" or square. Certain it is that a considerable

extent of pavement, composed of very large stones, was removed. About eighteen inches below the surface of the ground, and eight or ten feet from the house, on the north eastern side, a floor was discovered, composed of mortar and ground rubbish, and old pots; and there are traces of a moulding at the bottom of the walls. Under this floor, and running in different directions, are flues—supposed so to be by the builder of the vicarage; for drains they could not be, and besides, they exhibit a black or sooty appearance. The formation of these flues is singular. They vary in size—some exceed a foot square, others are about nine inches. The covering of these flues is composed of large coarse slates, then a thick layer of mortar to the depth of three or four inches, and then slate slabs again.

I send you an impression of a small silver coin found in these excavations: there is no legend upon it that can be deciphered; some of your correspondents will perhaps be able to fix its date and subject.—I remain, dear Sir, &c.,

R. R. PARRY MEALY.



To the Editor of the Archæologia Cambrensis.

DEAR SIR,—I have been to examine the stone shaft at Segontium, from which it was expected that many curious relics might be brought to light, illustrative of the history and antiquities of this ancient fortress of the Cæsars. From the construction and contents of it I conclude that it must have been a depository for corn for the supply of the Roman garrison, the substance found at the bottom of it, and having the appearance of tallow, being, probably, corn in a state of decomposition. The funnel was of a quadrangular form, five feet square, composed of solid blocks of stone, some of them five feet in length, and one and a half in thickness, fitted together without any cement, and extending to a depth of about seven yards, where it rested on a framework of oak, the upright props being about three yards in length, and fixed in holes bored into the rock beneath. The chamber thus formed expanded considerably on all sides, tapering downwards, and having a floor of clay and shells cemented together. In this chamber were found a key (probably of this granary,) a bucket of oak, with an iron handle of curious workmanship, intended, no doubt, for the purpose of lifting up the corn, also a large stone of an oval form, an appendage, probably, to the kneading trough.—I remain, &c.,

J. JONES.

Llanllyfni Rectory, Nov. 12, 1845.

To the Editor of the Archæologia Cambrensis.

CAERNARVON, NOV. 21, 1845.

SIR,—I hasten to inform you that the workmen at Segontium yesterday discovered an inscription on a slab of stone eighteen inches long by eight inches wide, and which was used as the cover of a flue or drain: of this I forward you a rubbing.¹

¹This inscription, which is in Roman characters of a good epoch, refers no doubt to the Emperor L. Septimius Severus, (AD. 193—211,) and to his son, Marcus Aure-

... EPT. SEVERVS PIVS PER ...
 ... VREL. ANTONINV ...

I also send you the following description of some coins found during the late excavations, and now in the possession of the Rev. Thomas Thomas, vicar of Llanbeblig and Caernarvon.

(1) IMP. CAES. DOMIT. AVG. GERM. COS XIII. C.N. I.R. P.P. S.C.

A medal struck in honour of Domitian, by a decree of the senate, to record his elevation as consul for the thirteenth time. (Middle brass.)

(2) ... ONVALEN. SPT. AVG. SISV. ...

Query? One of the Thirty Tyrants in 265. (Small brass.)

(3) IMP. MAXIMINVS. AVG.

With the figure of Mauritania offering her adherence to this emperor, in opposition to the Gordian faction. A.D. 236. (Middle brass.)

(4) IMP. AVRELIANVS SECVRITAS REI ... (Small brass.)

(5—10) Six coins of the Constantines.

(11) DI AVNAX FAVSTA. AVG. SALVS REIPVBLICAE STR(°

Query? Either the elder Faustina, the wife of Antonius Pius; or her daughter Faustina, who is represented on medals with a number of children; or Fausta the empress, wife of Constantine the Great, in which case the children may be Constantine and Constantius, and the medal struck by a decree of the senate on the success of her intrigue in causing the death of her step-son Crispus, in order to secure the throne for her own sons. (This is in small brass, and in fine preservation.)

(129—16) TETRICVS. P.F. AVG.

Five coins of the two *Tetrici*, who usurped the government of Gaul, Spain, and Britain, about the year 268. Several of these were found under the foundation of Llwywygwelch near Dolydd, and were deposited in the Caernarvon museum.

Caernarvon token of the Cromwellian period, coined by Griffith Owen, probably a merchant. Some tokens of this period have the name of Ellis Jones, with the figure of an eagle.

Four coins uncertain.

Thus Severus Antonius Caracalla, who was declared Cæsar by his father A.D. 196, and associated to the empire as Augustus A.D. 198. At the end of the last word in the second line is the trace of the upper part of the letter S.

In the *Inscriptiones Antiquæ* of J. Lipsius, we find a tablet given as having been discovered at Catwyck in Holland, commemorating the reparation of a fortification injured by the sea, and which bears nearly the same titles, thus:—

IMP . CAES . L . SEPTIMIVS . SEVER
 VS . AVG . ET . M . AVRELIVS . ANTONIN
 VS . CAES.

and on a second tablet, also found at Catwyck, is this inscription:—

L . S . SEVER . PIVS . PERT . AVG . P
 MAX . TRIB . POT . XIII.
 ANTONIN . PIVS . AVG.

which, taken together, will facilitate the reading of the mutilated inscription found at Segontium. The fragment of another inscription mentioned by one of our correspondents probably refers to Septimius Severus.—ED. ARCH. CAMB.]

Among other objects found at Segontium is an iron key, almost identical with that figured by Pennant in his *Tour*, vol. i. plate 6; and a circular fluted stone ornament about one inch high, perforated in the middle; the remains of what appeared to be an iron hook, and also the half of a stone tool, perhaps a hammer, were discovered in the well. I remain, &c.

JAMES FOSTER.

To the Editor of the Archaeologia Cambrensis.

DEAR SIR, — While examining the excavations at Segontium, a short time since, I remarked what seemed to me an unusual kind of Roman mortar, being composed of lime and pounded *Samian ware*. Bricks pounded and mixed with the mortar are common in most Roman works, but this other compound is curious from its extreme rarity. I was informed on the spot that a Roman altar was built into the wall of an adjoining field, and I immediately sought for it, but in vain. All the walls, however, of the neighbouring fields, and indeed the fields themselves, are full of fragments of tiles, bricks, and Roman mortar. There is much to interest the antiquarian on this spot; but these valuable remains do not seem to be appreciated as they deserve. Little care has been taken to collect the objects found from time to time in any local museum; and the stones lately discovered, instead of being left *in situ*, are likely to be used for building materials. Can you not throw out some suggestions on this subject which may call the attention of Welsh antiquaries to the necessity of remedying such apathy towards national antiquities. I remain, dear Sir, &c.

JAMES DEARDEN, F.S.A.

Rochdale, Nov. 28, 1845.

[Our best thanks are due to the correspondents who have so kindly favoured us with the above highly interesting communications upon the late discoveries at Segontium. Our space will not allow us to comment upon them; and indeed we would rather wait in the hope of farther researches being carried on. It is impossible, however, to avoid responding briefly to the hint thrown out by our valued friend at Rochdale. On reading the letters given above, we cannot but feel regret that there are so few public museums in Wales, and especially in North Wales, wherein such articles might be classed and preserved. The idea, too, of digging into the remains of a Roman station for the sake of obtaining building materials, is in our opinion rather Vandalic. Upon the same principle a future king of Naples may dig up the houses at Pompeii to build himself a new palace. We hope, however, that the day is coming when all such remains as those of Segontium will be considered sacred, in such a sense, at least, as that they shall not be rashly pulled to pieces, nor applied to any common purposes. We have been informed by a friend that the small museum which was once formed at Caernarvon, together with something in the shape of an antiquarian society, "has fallen to pieces;" — the more the pity. In a town which is so rich in mediæval military architecture, and where an important Roman station is close at hand, — which, moreover, is the capital of a county peculiarly full of objects of various periods of antiquity, — it is a positive reflection upon the spirit, — we had almost said the intelligence, — of the inhabitants and the gentry of the county, that no antiquarian society, with a proper museum under its direction, should exist. Now that government is spending so much money upon the repairs of Caernarvon castle, it would be an excellent opportunity to petition the crown that one of the great towers of that magnificent building should be completely restored, and converted into a

place for the reception of local antiquities. The castle could hardly receive a more honourable destination, and the sometimes opposing principles of dignity and utility would be here most happily and harmoniously united. That the crown would give a favourable reception to such a petition, if properly presented, we have little doubt; and it would form an excellent precedent, which might be imitated with equally good results at Conwy, Beaumarais, Harlech, Denbigh, Pembroke, Cardigan, and indeed all county towns where there are still those castles, of which Wales is so justly proud. If the crown led the way in this good act of encouragement for the preservation of national antiquities, we cannot doubt that the patriotism of the nobility and gentry of Wales—of all private owners of castles,—would stimulate them to similar deeds of wise and truly conservative munificence.—ED. ARCH. CAMB.]

To the Editor of the Archaeologia Cambrensis.

DEAR SIR,—I have been recently inspecting the extensive and judicious reparations going on by order of the Commissioners of Woods and Forests at Caernarvon castle. The architect employed by government is Anthony Salvin, Esq., and there is under him — Calcott, Esq. No soil nor rubbish is to be cleared out of the castle, saving a heap under the Queen's gate—nor are the town walls to be touched at all. The orders received are, to preserve the present outline—repair the whole exterior, filling up holes—mending turrets and battlements—and supplying quoins to the windows and loopholes. Those parts on the sides of the ancient walls from which other rectangular walls, now fallen to pieces, had branched off, and which are marked by a vertical strip of decay, will be completely repaired, and a toothing left to indicate the spot.

Can any of your antiquarian friends, who may have examined the remains of this castle attentively, inform me as to where and how its junction with the town walls was made on the south eastern side? Are we to suppose that some outwork has been there destroyed which formerly existed? I am led to put this question from having often looked at this valuable military edifice with a careful eye, and not having been able to find upon the curtains or towers any traces of this end of the wall. If the town wall touched the castle, I should presume that it must have been firmly built into the outward defences of that edifice; and therefore I should suppose that some traces would still remain; but there are none. Part of the town wall comes into the street opposite the castle, and there has been evidently broken through; but we lose all traces of it when we turn to the castle itself. I have heard persons express doubts as to whether the town walls ever did actually join the castle at this part;—but on this supposition the circuit would have been incomplete. I am, Sir, &c.,

ARVONIENSIS.

Caernarvon, Dec. 1st, 1845.

[We are partly able to satisfy the curiosity of our correspondent, though we would rather refer him to the observations of local antiquaries. Possibly the repairs now going on, by order of her Majesty's government, at Caernarvon castle, (for the originating of which we believe we are indebted to the suggestions made to, and acted upon by, the central committee of the British Archaeological Association in 1844, though we have heard that it is due to the strenuous representations made to government by Mr. Justice Coleridge,) may throw light upon this as well as other points, concerning this splendid monument of Edward's military grandeur. In a French atlas of England

and Wales, A.D. 1767, (a reprint, we believe, of Ogilby's atlas,) we find a plan of Caernarvon, with the circuit of the town walls quite complete. The wall joined the castle, according to this plan, at that corner of the great tower flanking the Queen's gate towards the water, which is nearest to the gate itself, — at the inner angle that is to say, — so that the Queen's gate, with its drawbridge, opened *within* the circuit of the walls upon a kind of esplanade. Just at the entrance of the street on the north eastern side of the castle was a gateway leading into the town between two large semicircular towers in the town wall.

Perhaps some of our readers at Caernarvon will have the goodness to examine the town archives for information upon this point.

The circumstance of no traces of the junction of the walls being observable upon the face of the curtain, need not surprise our correspondent. For although the architects of the middle ages understood their profession thoroughly in most points, they often neglected to bond walls together. Instances of this may be seen in several of the Anglo-Norman castles of Wales; particularly at Beaumarais, where the arrangement of the buildings in the great court is almost inexplicable on account of this practice. We allude to the two large fire places north of the chapel doorway, and should be glad to receive from any antiquarian who may visit that valuable building any suggestions upon this subject. We would propose to our correspondent *Arvonensis* the following questions relating to Beaumarais castle, which we never have been able to get solved to our own satisfaction: — Did the town walls join that castle at all? If so, where was the junction?

We wish we could learn that government intended to repair the walls of the town of Caernarvon, which are inferior only to those of Conwy for the excellence of their preservation and their picturesque effect. We are afraid that the inhabitants do not value these relics of their former military importance so much as they ought. The walls, no less than the castle, confer peculiar interest and dignity on the town; they are some of the most precious testimonies of historical dignity still remaining in that locality.

While upon this subject, we may add that we have heard from excellent authority of its being the intention of Sir R. B. W. Bulkeley to repair the whole, and restore portions of Beaumarais, castle. If such munificent intentions be carried into effect, the whole Principality will be under fresh obligations to the noble and public spirited family, whose name is identified with Mona and its capital. — ED. ARCH. CAMB.]

To the Editor of the Archæologia Cambrensis.

LLANDILO, Nov. 1, 1845.

SIR, — A signet ring has lately been found near Kidwelly castle, in the county of Caermarthen; and I forward an impression of it to you, in the hope that some of your correspondents may be able to decypher the meaning of the letters it bears. This castle, as you are aware, is one of considerable extent. It was built soon after the Conquest, by Maurice, or, as some say, William, de Londres, one of the Norman adventurers who assisted Robert Fitzhamon in the conquering of Morganwg (Glamorganshire and some of the adjoining districts.) We do not know the precise date of the first erection, but it is conjectured to have been about 1093–4. It was soon afterwards destroyed by Cadogan ap Bleddyn, and in 1114 fell into the possession of Gruffydd ap Rhys; but about the end of the same century (1190) that prince's son, Rhys ap Gruffydd, is stated to have thoroughly repaired and strengthened it, making it one of the finest castles in South Wales. The

family of the original founder ultimately came into possession of it again, by conquest as it is said, and an heiress of that house conveyed it, by marriage, to Henry, Earl of Lancaster. Since that period it has remained subject to the jurisdiction of the Duchy of Lancaster. The following is the conclusion of a charter made at that place:—"Given at our castle of Kedwelli, the tenth day of the month of May, in the sixth year of the reign of King Edward, the son of King Edward." This date corresponds to 10th May, 1313.

The ruins—which are valuable to the architect, the antiquarian, and the lover of the picturesque—deserve that some care should be taken of them, and that the ravages of time should, as far as possible, be prevented or remedied. I understand that the Commissioners of the Woods and Forests are inclined to allot money for the preservation of the crown castles; and perhaps, if proper application were made to them by some influential person, a small grant might be obtained.—I remain, Sir, &c., AN ANTIQUARY.



[We have shewn the impression so kindly communicated by our correspondent to an eminent palæographer and archæologist, the Rev. F. R. RAINES, F.S.A., in whose opinion we place implicit confidence. He has had the goodness to send us the following upon the subject:—

"The impression of the signet ring is very perfect—unusually so, when the date is considered. It cannot be later, I imagine, than the reign of Edward II., or the beginning of his successor's reign. I have referred to a large collection of seals of those kings' reigns, and I find the style of this ring generally prevalent about the period named. The matrix-formed seal had passed away, and armorial bearings had not become general, although not quite unknown. The cypher surmounted by a crown—allegorical or typical of immortality—was a device of the commonest description, nor was it ever altogether displaced until about the Reformation, when rude initial letters, without the ancient ecclesiastical badge, were used by those individuals who were not entitled to the use of arms. The Longobardic letters appear to me to be *Holt*, but the final letter may have a signification unknown to me."

The hint thrown out by our valued correspondent at Llandilo, relative to Kidwelly castle, shall not be lost sight of. We wish that we had the means of making known to persons in office the requirements of the antiquarian, or rather let us say of the enlightened, portion of society—with regard to all monuments belonging to the Crown. To few purposes could a public grant of money be so well applied: not much is wanted; local emulation, and the generosity of the neighbouring nobility and gentry would, in most cases, furnish the rest. The preservation of national antiquities is a powerful mean for instructing the national mind:—respect and esteem for the monuments of the country are always transferred thence to the country itself, and its time-honoured institutions; and those who esteem such things and such institutions will not readily lift their hands or their voices against the one or the other.—ED. ARCH. CAMB.]

To the Editor of the Archaeologia Cambrensis.

LLANDILO, Nov. 28, 1845.

DEAR SIR,—I send you the following inscription, taken from a tomb in the church of Llangathen, Caermarthenshire. It refers to one of the bishops of St. David's, who occurs in the list of prelates of that see between Bishop Middleton and Bishop Milbourne, that is to say, from 1593 to 1615. The same personage is in the list of deans of Gloucester, between Lawrence Humphrey and Griffith Lewis, or from 1584 to 1594.—I remain, &c.,

R. B. WILLIAMS.

HIC IACET Anthonius Rudd, Natione Anglus,
Patria Eboracensis, in Sacra Theologia
Doctor, Gloucestrensis Ecclesie quondam decanus,
Et Mænevensis Ecclesie Episcopus
Vigilantissimus, qui Plus Minus
Viginti Anis Summa cum Prudentia
Moderabatur, qui E. Lætissima Fæmina
Anna Doltona, Equestri Doltonorum Familia
Oriunda, duos Suscepit Optimæ Spei Filios.
Vixit, Æternum Surrecturus, Marti
Nono, Anō Domini 1614.
Ætatis Vero suæ 66.
Hoc Monumentum Pietatis Ergo
Mæstissima Coniux Posuit,
ultimo Die Octobris
Anō Domi
1616.

CHESTER, 4th November, 1845.

MR. EDITOR,—In the sixth number of the *Archæological Journal* I find, at p. 210, the following passage:—

"Mr. Charles W. Goodwin, Fellow of Catharine hall, Cambridge, communicated sketches of two coffin slabs, ornamented with highly decorated crosses flory, which were disinterred, a few years since, from beneath the flooring of the church of Llandudno, on the promontory of Ormshead, near Conwy. They are formed of blue stone, apparently a kind of slate; and the foliated ornaments, which cover the entire surface, are carved in low relief. The dimensions of the larger slab are six feet by two feet at the head, and one foot six inches at the foot. The other slab measures five feet six inches by one foot eight inches at the head, and one foot at the foot. Mr. Goodwin stated that, as far as he could ascertain, no coffins were found with them; and that he was inclined to suppose they had been brought from Gogarth, where the Bishops of Bangor had a palace, a few miles distant from Ormshead. At the time when the slabs were found, the church of Llandudno was dismantled; and a fine screen, which, according to tradition, had been brought from Gogarth, was, as well as the carved roof of the chancel, carried away to serve as fuel."

I merely point out this passage to your notice, in order that I may ascertain through your means, where these tombstones or coffin-lids have been carried to. I can hear no tidings of them at Conwy. Have they been broken up for road-stuff, like the screen and roof for fuel?—Your obedient servant,

AN ANTIQUARY.

[Our correspondent may well ask this question; but for an answer, we fear he must only look to the winds that howl around the bleak promontory on which the abandoned church of Llandudno still stands. We have never heard of them ourselves, although we frequently visit Conwy. Possibly, one of our correspondents, who is now engaged in an architectural survey of

Caernarvonshire, may succeed in obtaining some intelligence concerning them, if, indeed, (which we fear is not improbable,) they have not been broken up for the road or the railway. Such vandalism would by no means surprise us in the latitude of Conwy. While upon this subject, we may observe that it is indeed a melancholy sight to see the church of Llandudno, one of the oldest cells in Wales, nearly all unroofed, and abandoned to the winds and the rains. Admitting that it was necessary to build a new church at the foot of the promontory, for the use of the small town now growing upon the flat land, yet the least that could have been done would have been to see that the ancient building was not suffered to go to decay. A memorial, such as this simple building, of the rude but enduring piety which led St. Tudno to that stormy solitude, is one of the monuments of the ancient British church, — valueless, perhaps, in itself, for any architectural beauties, but of no small importance as a proof and tangible illustration of early ecclesiastical history. How is it possible that this act of desecration on the part of the parochial authorities can have been overlooked by their ecclesiastical superiors?

Mr. Goodwin is in error when he styles Gogarth as “a few miles distant from Ormeshead.” It is the narrow slip of cultivable land on the south western side of the promontory, upon which are still some remains of the building supposed to have formed a residence for the Bishops of Bangor. — ED. OF ARCH. CAMB.]

ORIGIN OF ST. PATRICK.

To the Editor of the Archæologia Cambrensis.

SIR—In Rowlands's *Mona Antiqua*, p. 156, I find the following mention of St. Patrick:—

“Patricius or Patrick, a Stradcluid Briton, being sent by Cælestine, Bishop of Rome, to convert the Irish; and on his way to Ireland, visiting St. Elian, in Anglesey, caused a church to be built on the water-side, where he took shipping, called Llanbadrick.”

And on referring to Rees's *Welsh Saints*, p. 128, where he quotes the Achan y Saint, and refers to several traditions concerning St. Patrick, I observe, that, while that learned author considers Llanbadrick church, in Anglesey, to have been built by another person of that name, viz., Padrig, son of Aelfryd ab Goronwy, he shews that St. Patrick, the apostle of the Irish, was a Welshman, and a native of Glamorganshire.

Pray are the Irish antiquarians aware of this fact? for, if I mistake not, St. Patrick is claimed by them as a true native of the Emerald isle. — Your obedient servant,

A CAMBRIAN.

Pembroke, Oct. 23, 1845.

Miscellaneous Antiquarian Notices.

OUR readers will be glad to learn that the splendid oaken roof of Cilcain church, in the county of Flint, is safe. It was in a state of great dilapidation, owing to a faulty covering; and, probably, had not been put up in the best way after its removal thither from Basingwerk abbey. Owing, however, to the activity of the Rev. W. H. Owen, of Rhyddlan, who called the attention of the Archæological Institute to its condition, Ambrose Poynter, Esq., was induced to undertake the repairing of it; and the works are now going on,

under his direction, in the most satisfactory manner.—See *Archæological Journal*, vol. ii. p. 211.—A square font has lately been discovered under the pulpit.

WE have heard it rumoured that the curious old wood-work houses in the main street at Conwy are likely to be pulled down. We earnestly hope that this may not be true. To destroy any thing old in the architectural features of that town—the very gem, in point of antiquities, of all Wales—would be sacrilege. On the other hand, we believe we may assure our readers that much less damage has been done to the walls, by the passing of the Holyhead Railroad through the town, than might have been anticipated. The contractors intended to build a circular-headed entrance for the line, in one of the curtains of the eastern wall; but, as we understand, on the representations of the committee of the Archæological Institute in the proper quarter, instructions were given by the company that the entrance should be in the pointed style, to harmonize with the castle. The tower of the castle, that had partially fallen down, is to be repaired and built up, we believe, by the company. Who is going to repair the whole castle? It is high time, now that Caernarvon is receiving a similar boon, after centuries of neglect.

THE original MS. of the Supplement to Rowlands's *Mona Antiqua* (published in 4to, by Dodsley, 1775,) was lately purchased at Rodd's, in London, and was conveyed to Anglesey, to be kept along with the MS. of the principal work, which, by the way, is in fine preservation. Owing to the carelessness of a servant, this MS. was lost last summer, on a road near Beaumarais, as is supposed, and has never since been heard of, notwithstanding the activity of the local police, and the offering of a reward. It is bound in 4to, and is in a good legible hand.

WE recommend all our architectural readers, and especially the professional ones, to get *Paley's Gothic Mouldings*. It is the best book of the kind yet published, and quite necessary to whoever would really study mediæval buildings in a scientific manner.

M. DIDRON, the learned secretary of the Comité Historique des Arts et Monuments, under the French government, is going on regularly with the publication of the *Annales Archéologiques*. The work holds the same place in France as the *Archæological Journal* does here. We hope from time to time, through the kindness of the editor, to be able to communicate some of its splendid illustrations to our readers. Whoever takes an interest in continental antiquities should subscribe to it. It appears every month, in 4to. is profusely illustrated, and costs only 28s. per annum. Professional men will do well to get the *Manual of Christian Iconography*, lately published by M. Didron; a most curious and useful work, the subject of which is quite new to most British amateur antiquarians.

M. A. BRIZEUX, a Breton poet of the present day, has been recently publishing some French verses, on Celtic subjects, in the 11th volume of the *Revue des deux Mondes*. Without assigning any particular merit to the lines in question, which are only a fugitive specimen of his metrical powers, we take an interest in them from the circumstance that they shew a Celtic feeling still to exist in France, and that they prove the existence of Celtic literature in that country. M. Brizeux mentions the death of a poet (shall we call him a bard?) named Ives Gestin (Yestin?) as having lately taken place; and informs us that he was the author of "the Life of St. Corentin," which he styles "a little *chef d'œuvre* of the Celtic language." We have not yet seen the work here alluded to, but we cannot omit pointing it out to the notice of our readers.

Reviews.

1. *The Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion.* By GEORGE PETRIE, R.H.A.; V.P.R.I.A. 8vo. 2d Edition.

It is no small honour to the state of Archæological knowledge in the united kingdom, and it confers unusual lustre on the Royal Irish Academy, that we should have amongst us a gentleman capable of producing a work of this kind, and that it should have appeared under the auspices of that learned society of which he is one of the vice-presidents. When so much learning, labour, research, and artistical skill, are united in one person, and when the result of those enviable faculties is a book like that which we are noticing, we may truly be proud of the high standing which archæology must have assumed to render its appearance possible. Laplace said of his great *Mécanique Céleste*, that only a few mathematicians in England could read it; and we might apply a similar expression to Mr. Petrie's book; for we doubt whether there are many antiquaries, on either side of St. George's channel, who are competent by their reading to appreciate his mass of authorities, or to visit the monuments, and to meditate upon them, as he has done.

The object of the learned and accomplished author is to give an account of the early architecture of Ireland, in doing which he lays open to us a real mine of new antiquarian and historical matter, so surprising and so tempting as to induce, we have no doubt, numbers of English antiquaries to flock into Ireland, and to see its interesting remains for themselves. He also goes at full length into the question of the round towers, and establishes most satisfactorily, as far as we are able to judge, that their primary object was to serve as belfries, but that they also were used as "ecclesiastical keeps." We have not the space to follow Mr. Petrie into even a sketch of the masterly line of argument he adopts to maintain this position; let every body get the book, and read it for themselves.

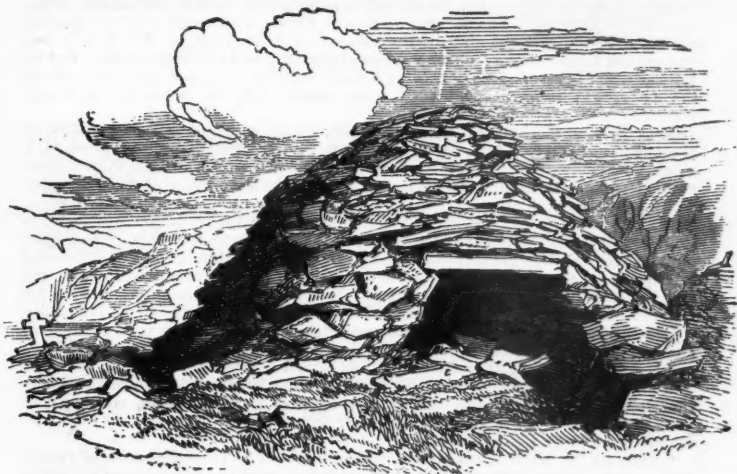
This work is, however, peculiarly valuable to Welsh antiquarians, from its treating of the early cells, or churches, of the Irish saints, similar, no doubt, to what we still find in some parts of Wales; and, from the information we perceive to be hence derivable, we expect that a totally new light will be thrown on many of the primæval remains of Cambria. Those circular houses which we find in such numbers on our mountains, and which are still called by Rowland, *Cyttiér Gwyddelod*, or "the Irishmen's cottages," swarm in the west of Ireland; and are described by Mr. Petrie in great detail. Owing to the obliging courtesy of that gentleman, we are enabled to present our readers with two highly interesting illustrations, referring to this particular class of remains; and we quote, at the same time, in explanation of them, the author's words:—

That these buildings were, as I have already stated, erected in the mode practised by the Firbolg and Tuatha De Danann tribes in Ireland, must be at once obvious to any one, who has seen any of the pagan circular stone forts and bee-hive-shaped houses still so frequently to be met with, along the remote coasts, and on the islands, of the western and south-western parts of Ireland,—into which little change of manners and customs had penetrated, that would have destroyed the reverence paid by the people to their ancient monuments—the only differences observable between these buildings and those introduced in the primitive Christian times being the presence of lime cement, the use of which was wholly unknown to the Irish in pagan times,—and the adoption of a quadrangular form in the construction of the churches, and, occasionally, in the interior of the externally round houses of the ecclesiastics, the forts and houses of the Firbolg and Tuatha De Danann colonies being invariably of a rotund form, both internally and externally.

It may interest the reader to present him with two or three characteristic specimens of these singular structures, of different styles and eras, and which have

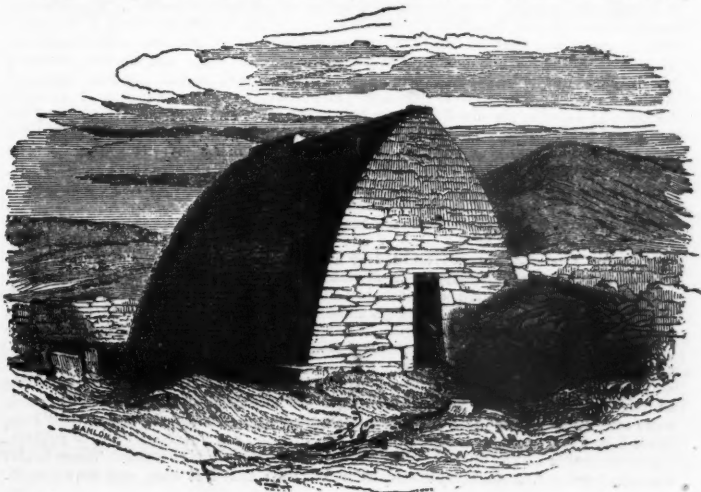
been hitherto unnoticed. The annexed view will give a good idea of the general appearance of the round and oval houses erected in pagan times, and of which there are some hundreds still remaining, though generally more or less dilapidated.

The next example is of somewhat later date, being one of the houses erected by the celebrated St. Fechin, who flourished in the seventh century, at his little



monastic establishment on Ard-Oilean, or High Island, off the coast of Connamara, in the county of Galway. This building, like the preceeding one, is square in the interior, and measures nine feet by seven feet six inches in height; the doorway is two feet four inches wide, and three feet six inches high. The material of this structure is mica slate, and, though its external appearance is very rude, its interior is constructed with admirable art. (pp. 129—132.)

As an example of these most interesting structures, which, the historian of Kerry



truly says, "may possibly challenge even the Round Towers as to point of antiquity," I annex a view of the oratory at Gallerus, the most beautifully constructed and perfectly preserved of those ancient structures now remaining; and views of similar oratories will be found in the succeeding part of this work.

This oratory, which is wholly built of the green stone of the district, is externally twenty-three feet long by ten broad, and is sixteen feet high on the outside to the apex of the pyramid. The doorway, which is placed, as is usual in all our ancient churches, in its west-end wall, is five feet seven inches high, two feet four inches wide at the base, and one foot nine inches at the top; and the walls are four feet in thickness at the base. It is lighted by a single window in its east side, and each of the gables was terminated by small stone crosses, only the sockets of which now remain.

That these oratories,—though not, as Dr. Smith supposes, the first edifices of stone that were erected in Ireland,—were the first erected for Christian uses, is, I think, extremely probable; and I am strongly inclined to believe that they may be even more ancient than the period assigned for the conversion of the Irish generally by their great apostle Patrick. I should state, in proof of this antiquity, that adjacent to each of these oratories may be seen the remains of the circular stone houses, which were the habitations of their founders; and, what is of more importance, that their graves are marked by upright pillar-stones, sometimes bearing inscriptions in the Ogham character, as found on monuments presumed to be pagan, and in other instances, as at the oratory of Gallerus, with an inscription in the Græco-Roman or Byzantine character of the fourth or fifth century. (pp. 132—134).

Of such anachoretical, or heremital establishments, one of the most interesting and best preserved in Ireland, or perhaps in Europe, is that of St. Fechin, on Ardoilen, or High Island, an uninhabited and almost inaccessible island off the coast of Connamara, on the north-west of the county of Galway. Of this curious monastic establishment I transcribe the following account from my notes, made in the year 1820, when I visited the island, in the summer of that year, with my respected friend, Mr. Henry Blake of Rinville.

"Ardoilen, or High Island, is situated about six miles from the coast of Omev, and contains about eighty acres. From its height, and the overhanging character of its cliffs, it is only accessible in the calmest weather, and even then, the landing, which can only be made by springing on a shelving portion of the cliff from the boat, is not wholly free from danger: but the adventurer will be well rewarded for such risk; for, in addition to the singular antiquities which the island contains, it affords views of the Connamara and Mayo scenery, of insurpassable beauty. The church here is among the rudest of the ancient edifices which the fervour of the Christian religion raised on its introduction into Ireland. Its internal measurement, in length and breadth, is but twelve feet by ten, and in height ten feet. The doorway is two feet wide, and four feet six inches high, and its horizontal lintel is inscribed with a cross, like that on the lintel of the doorway of St. Fechin's great church at Fore, and those of other doorways of the same period. The east window, which is the only one in the building, is semicircular-headed, and is but one foot high, and six inches wide. The altar still remains, and is covered with offerings, such as nails, buttons, and shells, but chiefly fishing hooks, the most characteristic tributes of the calling of the votaries. On the east side of the chapel is an ancient stone sepulchre, like a pagan kistvaen, composed of large mica slates, with a cover of limestone. The stones at the ends are rudely sculptured with ornamental crosses and a human figure, and the covering slab was also carved, and probably was inscribed with the name of the saint for whom the tomb was designed, but its surface is now much effaced; and as this sepulchre appears to have been made at the same time as the chapel, it seems probable that it is the tomb of the original founder of this religious establishment. The chapel is surrounded by a wall, allowing a passage of four feet between them; and from this, a covered passage, about fifteen feet long, by three feet wide, leads to a cell, which was probably the abbot's habitation. This cell, which is nearly circular, and dome-roofed, is internally seven feet by six, and eight high. It is built, like those in Aran, without cement, and with much rude art. On the east side there is a larger cell, externally round, but internally a square of nine feet, and seven feet six inches in height. Could this have been a refectory? The doorways in these cells are two feet four inches in width, and but three feet six inches in height. On the other side of the chapel are a number of smaller cells, which were only large enough to contain each a single person. They are but six feet long, three feet wide, and four feet high, and most of them are now covered with rubbish. These formed a Laura, like the habitations of the Egyptian ascetics. There is also a covered gallery, or passage, twenty-four feet long, four feet wide, and four feet six

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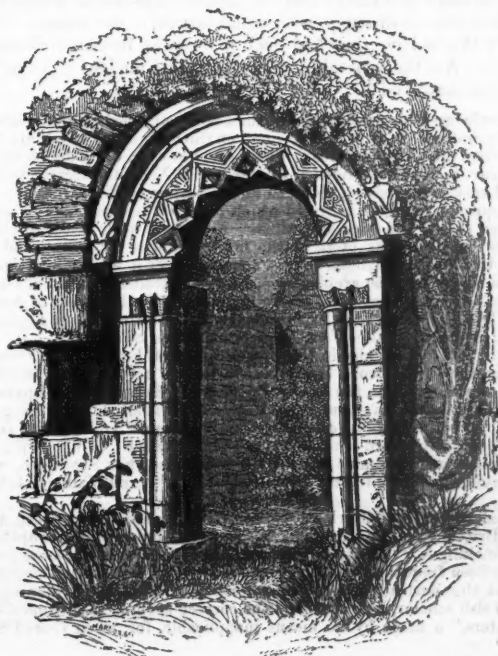
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inches high, and its entrance doorway is but two feet three inches square. The use of this it is difficult to conjecture. Could it have been a storehouse for provisions?

"The monastery is surrounded by an uncemented stone wall, nearly circular, enclosing an area of one hundred and eight feet in diameter. The entrance into this enclosure is at the south-east side, and from it leads a stone passage, twenty-one feet in length, and three in width. At each side of this entrance, and outside the great circular wall, were circular buildings, probably intended for the use of pilgrims; but though what remains of them is stone, they do not appear to have been roofed with that material. Within the enclosure are several rude stone crosses, probably sepulchral, and flags sculptured with rude crosses, but without letters. There is also a granite globe, measuring about twenty inches in diameter.

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All the drawings in this book, which are in the highest style of art, were executed by Mr. Petrie's own pencil, for the knife of his admirable wood-cutter, Mr. G. A. Hanlon, (to whom the *Archæologia Cambrensis* is under no small obligations.) They are by far the best examples of masterly architectural drawings, united with artistical effect, that we have ever seen; their number is no less than 256, and, as a specimen of how beautifully this work is illustrated, we append a view of the door-way of a church at Rahin.



The unanimous thanks of the whole body of British Archæologists are due to Mr. Petrie for the splendid display of antiquarian taste and learning made in his pages.

2. *Delineations of Roman Antiquities found at Caerleon (The ancient ISCA SILURUM,) and the neighbourhood.* By JOHN EDWARD LEE. London: Longmans, 1845. 4to. pp. 54.

Though short, this work is one of the best that has appeared in this country for many years upon Roman antiquities. The author does not profess to go into any disquisitions upon the discoveries made at Caerleon, nor on the objects found there; but merely gives an account of the place itself, and of what has been brought to light. The account is, what Cowper says all narratives should be,

"judicious, clear, succinct,
The language plain, and incidents well link'd."

The chief attraction and value of the book, however, lies in the illustrations—twenty-seven plates in all, and in the minutely-detailed explanations that are given for each plate. They are executed in the best style of lithography, and, the plate of inscriptions in particular, may be cited as models of what such illustrations should be. The list of coins, supplied by a friend of the author's, gives much additional interest and value to the work. The extracts given below will afford a good notion of the nature of the book, and of the author's style. We find in Caerleon a case parallel to that of Caernarvon and Segontium; and our observations made above with regard to the latter place will apply, with equal justice, to the former. Both North and South Wales have thus had each a focus of Roman civilization within their limits. Are the venerable remains of these ancient cities to be for ever neglected or destroyed?

The knowledge which we possess of the history of Caerleon under the Romans is very scanty indeed: in fact, it rests more on the antiquities which are found there, than on actual historical records. There can, however, be no doubt, that for a long series of years it was the residence of the second Augustan legion, which, from its protracted stay in our island, obtained also the name of Britannia.

It also appears, from the terms in which the town is mentioned by writers of the middle ages, that it had been and still was a place of very considerable note. Giraldus Cambrensis speaks of it in the most pompous language; and it has been shown by Usher and Bingham, that in the early ages it was the metropolitan see of Wales; in after-times the archiepiscopal seat was transferred to St. David's.

Caerleon appears to have had several names: in the Itinerary of Antoninus it is called ISCE LEGVA AVGVSTI, evidently a corruption of *Isca Legionis secunda Augusta*: it was also called *Isca Augusta* and *Isca Silurum*.

The word *Isca* occurs also in the ancient name of Exeter, *Isca Damnoniorum*: it is in fact the British word *Wyseg* with a Roman termination, and signifies that the place was situated on the banks of a stream: the word is still preserved in the name of the Usk, the river on which Caerleon is situated. Mr. King has pointed out to me, that on a coin of Postumus, given by Mionnet and Bandurius, the modern mode of spelling the word is made use of; thus, EXERCITVS VSC. Mr. Akerman also reads it in the same manner: it is singular that Spanheim, who refers to the same coin, copies the legend EXERCITVS ISC, and Vaillant, EXERCITVS YSC.

The modern name of Caerleon is generally supposed to have been derived from *Caer*, the British word for a camp or fortified city, and *leon*, a corruption of *legionum*, thus making it "the city of legions," and this appears the more probable from its having been frequently mentioned under this title by the writers of the middle ages. But this derivation, as we are informed by Mr. Coxe, is denied by Owen, a famous Welsh scholar, who considers the correct spelling to be *Caer-llion*, or "the city of waters," a name by no means inapplicable, for, when viewed from an emi-

nence, the town appears almost surrounded by the winding river Usk, and its tributary streams.

The shape of the ancient fortress may be traced very distinctly, partly by the remains of the actual walls, and partly by an elevated ridge formed from their ruins. Like most other Roman encampments, it appears to have been nearly a square, with the angles rounded, and with an entrance near the middle of each side. That to the south west led into a road, now called the Broadway, and very probably to a ford over the river. Till within a short period, the ground on both sides of the road was a common pasture, and was found to contain such abundance of stones, from the ruined buildings of the suburbs, that the quarrying of it for many years formed a remunerating employment for the labourers of the town. Many antiquities were consequently brought to light, but it is mortifying to state, that by far the greater part have been lost, scattered, or destroyed. Caerleon might have possessed a far more excellent local collection of Roman antiquities than is now to be found there, but the opportunity was lost, and probably may never occur again. (pp. 1—3.)

On the hill side still nearer Caerleon is another place of burial; urns have been repeatedly found there, and not long since five or six were discovered at one time. As usual, the contents were ashes and burnt bones; but it is said that no coins were found in them: the whole of the urns were of coarse pottery, and within one of them was found a smaller vessel of the same material, probably a lachrymatory; they all fell to pieces on exposure to the air. In two instances the urn was deposited in a conditorium of large tiles, marked, as is frequently the case, with checkered scorings, and forming a square vault just large enough to contain it. Even where there was no vault, it appears that a flat stone was placed above the urn, in order to protect it in some measure from injury; and sometimes this stone was inscribed, as is proved by the fragment drawn Plate XXVI. Fig. 3, which evidently is part of a sepulchral inscription for some person aged seventeen or eighteen years. In the course of the last summer, a large portion of the field in which these urns were found was dug up, chiefly with a view to further discoveries, but the search was unsuccessful; the fragments of a single cinerary vessel being all that was obtained.

Almost the whole of this hill appears to have been appropriated to sepulchral purposes; for immediately behind that part of Caerleon commonly called "the Village," but which has not yet quite lost the name of *Ultra Pontem*, several urns of smaller dimensions were found some years ago, all containing burnt bones and ashes: their shape was that of a small bell glass for gardening purposes; the material was a black or dark coloured ware; they also fell to pieces on exposure. (pp. 6-7.)

3. *Monumenta Antiqua; or the Stone Monuments of Antiquity yet remaining in the British Isles.* By R. WEAVER. 1 vol. 8vo. pp. 199. London: J. B. Nichols and Son. 1840.

In this work the author, who is evidently well versed in subjects of British antiquity, endeavours to prove that the various remains, such as cromlechs, circles of stone, &c., still found abundantly in Wales and other parts of Great Britain and Ireland, had not only a religious character attached to their destination, but that they had also a decidedly Eastern origin. He dwells much upon the intercourse kept up by the Phœnicians with Britain, and compares the description of stones of memorial, &c., found in the Sacred Scriptures with the monuments now before our eyes on our plains and mountains. Although differing in opinion from the author upon various points which he maintains, we are too well aware of how much time has been consumed in theorizing on points, so obscure as those connected with early British monuments, to enter into controversy on the subject. The recent discoveries of Mr. Lukis, and others, are only now beginning to throw light upon these venerable monuments of our forefathers, of the very name and intent of which we have as yet no certain knowledge.

Mr. Weaver goes at considerable length into an examination of Stonehenge, comments with great learning upon the monument itself, and revises with care the various labours of his predecessors. The following passage will give a good idea of the author's views, and also of his general style, which are calculated to attract the attention of many readers:—

We conceive, then, that Stonehenge was a place of general assembly of the states and inhabitants of Britain, for the celebration of their public religious festivals, for the inauguration of their kings, and for general councils; that it was built by the direction of the Druidical priesthood as originally Phœnician, under the patronage of the British states; and that the stones were conveyed and the building was constructed by the use of rollers, &c. Moreover, that, besides the area or court, and the trench, the barrows are connected with it; and that these latter are burying-places of the honoured dead.

Whether this general view of the subject be founded in probability, perhaps will best appear by an attention to its several particulars, and that in their order.

First. We conceive it was a place of general assembly of the states and inhabitants of Britain, for the celebration of their public religious festivals.

From time immemorial it has been the custom of nations to hold religious festivals at stated seasons. So it was with the ancient nation of Israel. Thrice a year all their males, princes and priests, elders and people, assembled at the place of sacrifice, and offered their solemn sacrifices, viz. at the feast of unleavened bread, at the feast of weeks, and at the feast of tabernacles; and very much akin to this was the custom of the British Isles to assemble together in the calends of May, at midsummer in June, and at the beginning of November. As did Israel, so did the Britons combine with these feasts the offering of sacrifices; and hence we call them religious festivals. There they sacrificed to their gods, sung their praises, and made their orations or prayers, as was the custom among the nations of Greece and Rome, and others.

Perhaps we shall not err if we say, that at Stonehenge there were, on certain occasions, meetings of the inhabitants of the British Isles for the worship of the sun and heavenly bodies.

And why should not Stonehenge be a place of general assembly for public idolatrous worship? The place itself is admirably suited to it. The vast plain is a place on which it is almost impossible to tread without feeling some sort of awe of Him, who made the heaven above and the earth around; and if they worshipped the sun, as we shall presently see they did, where would they find a more eligible spot? But the circles of stones form an argument in favour of the supposition; for there is satisfactory evidence that circles of stones were commonly placed for the purposes of worship in all the British Isles. Many of them remain in England even until now; and, as observed before, in the Highlands of Scotland they not only remain, but are called "Clachan," which, in Gaelic, actually signifies a place of worship; and to this day they use the phrase, "Are you going to," or "Are you come from the stones!" when they mean, "Are you going to," or "Are you coming from the church!" Neither can any purpose be assigned so satisfactory for those numerous circular stone monuments of antiquity that are to be found in England and Wales, and Scotland and Ireland: while, if you consider the practice of erecting them for such purposes as originally introduced from those Phœnician territories that border on the Land of Israel, according to our last chapter, it is very easy to account for such structures, and as erected for such a purpose. (p.p. 107—113.)

4. *The Pagan Altar.* By R. WEAVER. — The author of the foregoing work has also published this, in which he takes a review of the state of religion in this island previous to the introduction of Christianity, and gives several long dissertations on the effect which this great change in religious opinions had upon the feelings and manners of the people. It is not our intention to follow Mr. Weaver into his disquisitions upon this subject, which does not lie within the province of the *Archæologia Cambrensis*; but we will observe that he displays in this, as in the other work, both learning and depth of reading. The following extracts, relating to the Culdees, will be found interesting by archæologists:—

These monasteries, then, were most probably both retreats from persecution, and seminaries of religion and learning; and it is not at all improbable that the former led to the establishment and advancement of the latter. The mind, oppressed with the afflictions of the times, sought its relief in religious and literary pursuits. And we concur with Jamieson, in his "History of the Culdees," who says, "Their great design was, by communicating instruction, to train up others for the work of the ministry. Hence it has been justly observed that they may more properly be viewed as colleges, in which the various branches of useful learning were taught, than as

monasteries. These societies, therefore, were in fact the seminaries of the church, both in North Britain, and in Ireland."

The reader may now form some idea of these Culdees — of Columba, their chief leader — of Iona, their principal seat — and of their extensive influence. And it is worthy of remark that, as Jamieson informs us, until now, "the memory of Columba is by no means lost, even in the Highlands of Scotland. A Highlandman about to set out on a journey, thus expresses his wish for Divine protection: *Gilli Chalumchilli ghar pilli, agus ghar liawda*;" i. e. "May the servant of Columba of the cell protect and bring me safe home." This invocation is especially used by Roman Catholics. And "*Claich Ieholmkilli*" is the name given to a small pebble, brought from the shore of Iona; that is, "the stone of Icolmkill." Stones of this description are still worn by Catholics as amulets. They are sometimes set in silver, and suspended over the heart.

Dr. Jamieson, as another proof of the celebrity of Columba, mentions (p. 20) the following churches as memorials of his name. Kilcolmkill, in Morven; the same in South Cantire; in Mull; in Isla island; on the north-west of Isla island; in North Uist; in Benbeula; in Skye; in Sutherland; Columbkil, in Lanark; Columbkil Isle, in Loch; Erisport, in Lewis; Columbkil Isle, in Loch Columbkil, whereon there are the remains of a monastery dedicated to St. Columba. Many other parishes are dedicated to St. Columba. (pp. 167 — 169.)

5. *A Biographical Dictionary of Eminent Welshmen.* By the Rev. ROBERT WILLIAMS, M.A. 8vo. Part I.

This is the opening part of a work that promises to be highly useful in elucidating the history of the Principality, and which, when completed, will be a standard book of reference on the subject. The author draws his information from sources of the best authority, many of them not lying within the reach of the ordinary reader; and, while he has condensed his information in a clear, forcible, manner, he preserves, at the same time, great freedom and elegance of diction. We subjoin the following extracts as good specimens of this work: —

ANEURIN, one of the most celebrated of our poets, lived in the early part of the sixth century. He was the son of Caw, lord of Cwm Cawlwyd. About the year 540, the fatal battle of Cattraeth was fought between the Britons and Saxons, when the former were defeated with such slaughter, that out of three hundred and sixty three British chieftains, three only, of whom Aneurin was one, escaped with their lives. He was afterwards taken prisoner, loaded with chains, and thrown into a dungeon, from which he was released by Ceneu, a son of Llywarch Hên. The disastrous battle of Cattraeth caused the migration of numbers of the Northern Britons to their kindred race in Wales, and Aneurin is said to have found a refuge at the famous college of Cattwg, in South Wales, where, about A.D. 570, he was treacherously slain by one Eiddin. (Myv. Arch. ii. 65.) The battle of Cattraeth is the subject of a noble heroic poem by Aneurin, which is still extant, and the authenticity of which has been indisputably proved by Sharon Turner, in his "*Vindication of the ancient British poems.*" 8vo. London, 1803. This great poem is entitled the Gododin, from the Ottadini, which was the name of that tribe of Britons to which Aneurin belonged. It contains 920 lines of varied measure, but all in rhyme, and it is printed in the first volume of the *Myvyrian Archaeology*. Another poem, being stanzas on the months of the year, entitled "*Englynion y Misoedd*," is preserved in the same collection. Dr. Owen Pughe, in his *Cambrian Biography*, advances some arguments to prove that Aneurin and Gildas were the same person. It appears that they are both reckoned among the children of Caw in our old manuscripts, but both do not occur as such in the same lists; for where Aneurin's name is inserted, Gildas is omitted, and where Gildas occurs, the other is left out. It is certain that Gildas is not a British name, but in fact a Saxon translation of Aneurin, according to a practice that was common in the middle ages. The various ways in which the names are written, Gilda, Gildas y Coed Aur, Aur y Coed Aur, and Aneurin y Coed Aur, all of similar signification, confirm their identity. Cetydd a son, and Uvelwyn a grandson of Gildas, are sometimes called the son and grandson of Aneurin. It is clear that the Welsh genealogists have always considered the names Gildas and Aneurin convertible. The animosity,

however, with which Gildas speaks of the bards, seems to militate against this opinion, and the monkish writers of the life of Gildas distinctly assert, that he embraced the sacred profession from an early age, which statement is also quite at variance with the warlike character of Aneurin. (See Gildas.) The following works may be consulted with advantage on this subject; Dr. Owen Pughe's *Cambrian Biography*, Turner's *Vindication*, Davies's *Mythology of the Druids*, Parry's *Cambrian Plutarch*, and Rees's *Welsh Saints*.

BELI, king of Britain, was the eldest son of Dyvnwal Moelmud, upon whose death a violent contest arose between him and his brother Brân, which was appeased after much disturbance by the sage counsels of the nobles; and it was agreed that the kingdom should be divided between the brothers, Beli having South Britain, and Brân all to the north of the Humber, subject to the paramount authority of Beli. They rested thus for five years, when Brân sought in marriage the daughter of the king of Llychlyn, that he might obtain aid against his brother, upon which Beli crossed the Humber and took possession of his cities, and castles, and also defeated the foreign forces which Brân had brought with him. Beli, being now sovereign of all Britain, put in order the affairs of his government, and more especially attended to the formation of roads across the country, which when completed he ordered to be made sacred, and conferred upon them a privilege of refuge. After some years of repose he had again to meet his brother, who had brought over a large body of troops from Gaul, but on the eve of the battle a reconciliation was effected through the means of their mother. In the following year the two brothers invaded Gaul, and defeated all that opposed them, whence they proceeded to Rome, having subdued all the intervening countries. The Romans were glad to buy them off with a large sum of money, and the promise of an annual tribute, giving twenty-four hostages for the performance of the treaty. From Rome they turned to Germany, but finding that the Romans were sending assistance to the Germans, they returned to Rome, and after a siege, they took the city, and Brân remained as emperor of Rome. Beli returned to Britain, which he ruled in peace for the remainder of his life. He built Caerlleon ar Wysg, and also a magnificent gate in London, from him called Belingsgate: over this he erected a high tower, and when he died, his body was burned, and the ashes were put into a gold vessel curiously wrought, which was then placed on the summit. Such is the substance of the account given in the *Welsh Bruts*, printed in the second volume of the *Myvyrian Archæology*.

6. *Guide to the Town and Neighbourhood of Abergavenny.* By JOHN WHITE. 8vo. pp. 88. Morgan: 1845.

This little volume, which, for the valuable matter it contains, and the able manner in which it is got up, we could wish to see swelling into the proportions of a goodly 4to, is a contribution to Welsh antiquities, for which the archæological public ought to be really thankful. The book opens with the history of the town and castle; the antiquities and public buildings are then described; the biography of remarkable personages, connected with the place, follows; and the author afterwards leads us most agreeably round the antiquities of the neighbourhood. Although in a county commonly reckoned as an English one, Abergavenny is essentially a Welsh town, just as Monmouthshire itself belongs to the Principality, by its people, its language, and its national features, rather than to England. Hence this district closely concerns all Welsh antiquarians; and we can assure them, that few parts of the country will better repay the trouble of an archæological visit.

In speaking of the castle of Abergavenny, Mr. White says, —

It is probable that after the Romans left the island this spot was occupied as a fortified post by the Britons. The present is evidently a style of building subsequent to the Norman era. There is a tradition that Abergavenny Castle originally was built by a giant named Argross, and this serves to prove its extreme antiquity as a fortress, though said to be founded so late as the Norman Conquest, by Hameline de Balun, or Balodun, whom Camden calls the first Lord of Abergavenny, whose father, Dru de Balodin, was one of those Norman adventurers who came over with William, and who, under the political system of that wily monarch, were permitted to war and to endeavour to subdue the last indigenous spark of freedom.

Most of the walls are fallen, and the principal remains consist of a round and pentagonal tower. The windows and doorways were built in the pointed style. From the site, the castle appears to have consisted of two courts; one is converted into a kitchen garden; the gateway to the other, which formed the principal entrance, and some parts of the walls, are still standing. To the south-east of the pentagonal tower is a tumulus which was formerly surrounded by a fosse. In the early part of the present century the remains of the keep were pulled down, and a new building erected on its site. This is much to be lamented. Had the whole of the ruin been left to the work of time, it would have done credit to the taste of the proprietor; but the magnificent remains of the stately towers are no more, and the spirit of this brick-and-mortar age is but too apparent, while the new building adds a very insignificant sum to the rent-roll of the noble earl.

The Vandals, it seems, have found their way into Monmouthshire. — The author thus introduces his interesting description of the ancient church of St. John: —

An alien priory for monks of the Benedictine order was founded a short time after the Conquest, by Hameline de Balun, the Norman possessor of the castle, and not by John de Hastings, a benefactor, as stated by Speed. Camden says that De Balun's son erected two lazarettos, or hospitals for lepers, but no vestiges are traceable. An error might have arisen from an imperfect knowledge of the fact that he had two sons lepers, whom he placed in the priory previous to his going on a pilgrimage to the Holy Land.

The priory is situated on the south-eastern side of the town, and commands a fine view of the vale of Usk, where the Scyrryd Vach and the Blawreng are the chief features of the picture. When St. John's church was converted into a free school, St. Mary's (the priory chapel) succeeded that structure as parish church, which it has continued ever since. It was originally built cruciform, but the alterations it has undergone, and the additions made to it, have been so great, that the regularity of the structure, both in the interior and exterior, has been entirely destroyed, and it would now be difficult to trace the intention of its founder. As a whole, the church presents a striking combination of the sublime and the ridiculous. The colossean figure of Abraham lies in the Herbert chapel, and other figures are misplaced. The old monuments are plastered with white lime, in some places nearly a quarter of an inch in thickness. The eastern end of the building is in a pitiable plight; the carved wood-work, once so beautiful, is broken and neglected — great part of it vanished. Alas! poor church! To attempt a description of it as it now exists were utter folly, so we must describe it as it was previous to the year 1820, when the alterations of masons and bricklayers did the work of ruin!

Verily, this makes our wrath boil over! We could willingly take the heads of the churchwardens, bricklayers, &c., of 1820, and ram them into their own mortar and whitewash; a set of — But we will go to Aber-gavenny the first opportunity, and look after this church; the long list of tombs in it, which Mr. White describes so well, shews it to be an antiquarian remain of great importance. Meanwhile we strongly recommend this work to our readers' notice.

7. *Contributions towards a History of Swansea.* By LEWIS W. DILLWYN, F.R.S., &c. 8vo. pp. 72. Swansea: Murray and Rees. 1840.

This work contains the materials of much interesting local history. In it the learned author has collected a considerable number of charters and extracts of municipal documents; and we should be glad to hear of the whole being, at some future period, digested into a more ample and more regular form. The antiquarian, fond of examining into the minutiae of South Welsh history, will do well to refer to its pages; and he will praise, with us, the learning, industry, and research, that must have been exercised in its compilation. It is illustrated with several good wood-cuts of brasses, seals, &c. We extract from it the following curious list of ancient church property: —

A list of the Vestments and sacred Vessels used by the Catholics, and of some other articles which belonged to this Church in 1549, and it has been deciphered from an authenticated copy in possession of the Corporation, by the Rev. J. M. Traherne—

"The Town of Swaynsey. The presentment of Mr. Richard Rawlyns Warden of the hospytall ther, William ap K Vicar ther and John Foxe, Jankin Philipe Harry proctors of the said Towne, John Thomas Sadler, John Thomas, David Gruff and David Williams parishioners ther, concernyng the Church goodes, befor George Herbert Knight, Commissioner appointed by the Kinges Majestie for the View of Church goodes by th allottement of thother Justices of the Shier within the Hundredes of Swaynsey and Langavelaghe the xxvijth of Merche Anno Regni Regis Edwardi sexti, tertio.

Furst they being sworn upon their affydavites present in maner and forme followyng.

Furst one chalice of sylver weyeng xv ounces.

Item another chalice of sylver weyeng xxij oz.

Item a sute of vestementes of blew velvett.

Item an old Coope of vestement cloth of gold.

Item an old sute of vestementes of whytt damask and a cope of the same.

Item an old Cope of black velvett.

Item a vestement of tawnie velvett with a Cope for the same.

Item ij payr of vestementes of Bridges* satten one red and one blew.

Item ij Corporases† and ij cases of velvett.

Item ij altare shetes.

Item another vestement of blew bridges satten.

Item ij bells by estimation xxij c weyght or therabouts.

Item one small bell by estimation xl. li. weyght or therabouts.

Item xij candlestykes by estimation xxij li. weyght.

Item a sencer of brasse by estimation ij li.

Item ij brasen Crosses by estimation vj. li.

Item, a lamp of brasse, by estimation iij li.

Item a Canapie of Cloth of gold and velvett.

Item a Case for Reliques of brasse by estimation ij. li.

Item, a holy water pott of brasse by estimation vj li.

Item, a standard of brasse for a candlestyk by estimation xxxli. weight

Item, the Styple covered with led.

Item a Chapell of Sir Mathew Cradoke covered with led."

This list is followed by an "Accompt of the said Proctors‡ how they bestowed the xx. li xvij. s. Received for *their parte* of the Jewells," but none of the particulars either of the distribution or sale are given, and it is quite uninteresting.

In the first page of the oldest Common Hall Book which has been preserved, there is another list, without date, of "the ornaments of the Church," but the edges of the paper are greatly worn, and the ink has so faded as to be hardly legible. In it are comprised a pair of vestments of purple velvet, and another pair of white damask for the deacon and subdeacon, and "a cote for St. Nicholis of yalow Sattin of bruges."

* Bruges, a city then celebrated for its manufactures.

† A square piece of fine linen on which the sacred host is placed, and on which the chalice stands.

‡ As the account will not balance, and has an unsatisfactory appearance, the following singular entry relating to the acting Proctor in this business, in the Minute Book of the Common Hall, may, perhaps, have some reference to it—"The First day of the moneth of Auguste Anno Reg. Elizabeth dei gratia &c. sexto—at which day tenne of the twelve men assembled themselves together and for certeyne considerations they have put oute of their company of the xii men John Fox and Matthew Morgan and in the same room they have chosen Rees ap John ap Ievan David." And in another hand writing there is added, "they turned out the Fox from amongst them." The Aldermen at this period were generally called the twelve Men.

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